

# LEND A HAND.

A RECORD OF PROGRESS.

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The visit of General Booth to America, and his rapid journey through the country, has been doing a great deal to inform people as to what the Salvation Army really is in its present development. So long as it was an agency for London only, or for the slums of London, it was easy even for sensible people who did not live in London, and were not specially engaged in the charities of London, to disregard its operation. But it has been extending itself all over the world, and its regular reports became a very curious account of the present condition of the world, morally and spiritually. People may have any opinion they choose as to the wisdom or foolishness of the attack which General Booth and his subordinates make upon sin and suffering; but whether they think he is in the right or not, as to the methods of this attack, they will find it well worth their while to read the reports of his officers, if they wish to know in what condition the world is at the end of this century.

A careful article in the *North American Review*, written

by a careful man, who has studied the subject faithfully, gives a convenient history of the Salvation Army movement from its beginning. Dr. Charles A. Briggs has prepared this article, which, in a few pages, gives all the really necessary dates of the movement, and in a sympathetic spirit shows what its present work is. The latest statistics of the Army show the proportions which it has attained in seventeen years. There are now 3,200 corps in its sub-divisions. These cover its work in Great Britain, Canada and Newfoundland, the United States, South America, Australia, New Zealand, India and Ceylon, South Africa and St. Helena, France, Switzerland, Sweden, Norway, Denmark, Holland, Germany, Belgium, Finland, Italy, and Jamaica. In these there are 10,788 officers. In the different countries the officers of the Army publish different journals. Its great literary organ is the "*War Cry*." Of this there are twenty-eight different editions, printed in fourteen different languages. The united circulation of the twenty-eight "*War Crys*" is fifty-one million copies a year.

(I will say in passing that if anybody is really interested in the Army, and wishes to help forward these enthusiasts who are at work in it, a good way to do so is always to buy one or more copies of the "*War Cry*" when you meet in the street a woman or a man who is selling them. There is no danger that you are encouraging the undeserving poor by so doing. You will give five cents to somebody who knows how to use it, and you will get some notion of the zeal which is carried into this work, which, perhaps, you would not get in any other way. This remark I throw in as a parenthesis for the benefit of the uninitiated).

"General" Booth did not take that name of his own accord. He is an ordained minister of the Methodists of the New Connection in England. He was reared in the Church of England, but was "converted" in a Wesleyan chapel at the age of fifteen. At nineteen he became a lay preacher. His physician told him that he was physically unfit for this career; the superintendent of the Wesleyan body in that

place told him that they did not need preachers; but he persevered in his duty. Eventually he was cut off from the Wesleyan body, and he joined in what was called the reform movement, and united with the New Connection Methodists. He worked in this body as an assistant minister for seven years, but having had some experience in "evangelizing" tours, as they are called, he abandoned the settled pastorate and preached as an evangelist. His wife, who is so much regretted by all who knew her, or even had heard her, had become an evangelist also.

The annual Conference, however, with the dullness which "boards" generally show on such occasions, refused to release him from his pastorate that he might engage in evangelization. He therefore resigned from the Conference, and he and his wife began independent work in 1865. They opened service in Whitechapel in East London, and a society called the Christian Revival Association was formed to carry out the work. Dr. Briggs calls it a preparatory movement for the foundation of the Army. After twelve years' experience, what was known as the Christian Mission was organized in East London after Wesleyan methods. Mr. and Mrs. Booth were convinced that there was needed a stronger organization for their work there than they had. It was in 1877 that the Christian Mission agreed, at its annual meeting, that William Booth, the general superintendent, should retain in his own hand the general direction of the mission. By a happy inspiration he named it the Salvation Army. Those who have any acquaintance with its methods know that in a rough way the organization of the British army has been imitated. It was somewhere said that in the General's office the rules and regulations of the Horse Guards at Whitehall could be seen hanging among the books of reference. People in the lower classes, when the evangelists appeared, called the speakers captains and lieutenants. It seemed that these titles were more acceptable than the worn-out title, Reverend, or the conventional title, Mr. or Mrs. The evangelists, having become accustomed to the use of the

words captain and lieutenant, came to call Booth, who was the general superintendent, "the General." The military programme was adopted in August, 1878. Eventually, the names of stations were changed into "corps," the places of assembly were called "barracks," and the training-schools were called "garrisons." Uniforms were also adopted at this time.

"The Salvation Army is a religious order of the nineteenth century. The soldiers are sworn in and are required to wear the uniform, to obey their officers, to abstain from drink, tobacco, and worldly amusements, to live in simplicity and economy, earning their livelihood and saving from their earnings for the advancement of the Kingdom of God. The officers assume more serious vows. They wear the uniform of officers, abstain from jewelry and finery, and dress in accordance with the direction of headquarters. They cannot make an engagement of marriage with any one, or marry, without the consent of the district officer and headquarters, and their companions in marriage must also be officers able to coöperate with them in the work of the Army. They are not allowed to earn anything for themselves, but only for the Army, and that with the consent of headquarters. They cannot receive presents of any kind for themselves, not even for food unless it be to meet their wants when the corps is unable to give the necessary support.

"The officers are pledged to promptly carry out all orders of superior officers and to be ready to march at short notice to any place where they are directed to go, in any part of their own land, or of the world. The field officers are usually stationed in the same corps only for six months, so that they are constantly on the march. Provision is made for resignation if the officer is unable or unwilling to comply with the regulations of the Army."

In point of fact, General Booth finds that his officers give as unflinching allegiance as the members of the Society of Jesus give to the general of the Jesuits. And Professor Briggs, who is certainly a good judge, says that for the eco-



nomical administration of funds, the Salvation Army seems to him pre-eminent above all other organizations.

We are speaking of a religious order. It is to be observed that in this religious order women are in the ranks and are among its highest officers. Catherine Booth and her husband were united in the organization of the Army, her daughters and her daughters-in-law are as eager as her sons and her sons-in-law. As Dr. Briggs says, for the first time in history, women and men have engaged in Christian work on an equal footing and in entire harmony and freedom.

Now what is this Army for? It might be said, in Scripture language, that it is "to seek and to save that which is lost." It intentionally works among what are called the lower classes of society. If its work in the United States has been less defined than its work in England, the cause is evident; it is because lines of class distinction here are drawn much more vaguely and carelessly,—let us hope it may always be so,—than in feudal countries. All the same, the Salvation Army here seeks its place of work in what people who study English antecedents try to call the "slums." And those of us who have watched its operation have seen that it has had a certain success in its work in that direction which, while it has been attained by individuals, cannot be claimed by any religious organization.

The Salvation Army, however, is not a sect. It is no more a sect than the Franciscans are a sect in the Roman Catholic Church, or the Jesuits, or the Dominicans. The definition of it as a religious order is a very correct one. The woman rescued from drunkenness by the Salvation Army does not necessarily become a member of the Army. She may join any church she chooses, she may connect herself with any other religious organization. But it is understood that her reform from drunkenness is not a mere change of fashion or of habit in the matter of appetite; it is understood, on the other hand, that it is a religious change, and that she has, under the new impulse given to her, conse-

crated her life. No view of the operation of the Army is in the least correct which undertakes to measure it by statistics of its enrolled members. It does not seek to enroll members. So far as it has anything to do with enrollment, it instructs the people who fall under its influence that they may to great advantage enroll themselves in other organizations. They might become Baptists or Methodists, or Roman Catholics or Episcopalians. The officers only want to recruit soldiers enough to assist them in their work. Unless people are willing to go into that work they have no occasion for enlisting them on a long muster-roll.

But Mr. Booth and his assistants have bravely tackled the physical necessities of the time, and have established their industrial schools and their farm-stations, not only in England, but in other parts of the world. In the conduct of these establishments they have been liable to just the same mistakes that the rest of us make, and they have won just the same successes that the rest of us have won. But they have here the advantage of a strong administrative corps; they can remove a poor official and put in a good one at very short notice. They are not carrying these things on by the stupid agency of boards of managers who meet once in fifteen years and then cannot form a quorum. What they do is done quickly, and they have therefore achieved some results where the over-good people of the world might well envy them.

The largest staff, in all the countries which we have named, is that in Great Britain, where there are 2,981 officers. Next to Great Britain comes the United States, where there are 1,953; next to that is Australia, with 1,217; next comes Canada and Newfoundland with 635, and Norway with 627, and next to this are India and Ceylon with 435.

It will be seen that India comes quite high in the list. There are some peculiarities with regard to the work of the Army in India which deserve the careful thought of the directors of all missionary bodies. Attention was first called

to these advantages in America in Miss Willard's report of a year ago, presented at Chicago. It seems that by some great misfortune, the natives of India, whether Mussulmans, Brahmans, Buddhists, or Parsees, have taken the impression that the Christian religion does not set its face against drunkenness. It seems that in many instances, when a so-called convert has been made to Christianity, it is supposed that it is because he wants to drink beer or porter, or some other form of intoxicating liquor. It is well if it be not supposed that he wishes to indulge any other bodily appetite. Now the Salvation Army, with its somewhat quaint rituals, has set its face against intemperance in every form. Its people are cold-water people, and the natives of India, it would almost seem for the first time, have caught the idea that the first requisite of Christianity is personal purity.

The progress of General Booth through the United States must be gratifying to him. It ought to assure him and the officers of the Salvation Army that there is a general sympathy with them in their objects, and they ought to see what is the catholicity of America in matters of religious organization or ecclesiastical method. The Salvation Army will be judged by its fruits, as the Christian religion will be judged, and as every other organization will be judged, whether it be for the making of clothes-pins or for the saving of souls. We are hardly aware ourselves, perhaps, of the great advantage which we enjoy here, in the exclusion from legislative bodies of questions of ecclesiastical organization and division. It is in some such days of celebration as those which welcome General Booth in the different cities of America that we ourselves remember that one religious organization stands on the same terms with another before the law, and that the men of fifty organizations may unite to honor the chief of the fifty-first when he can present such a record of sacrifice and success as has attended on eighteen years of the work of the Salvation Army.

## INDIAN SERVICE.\*

BY HON. HOKE SMITH.

*Mr. Chairman, Ladies and Gentlemen:* It gives me pleasure to meet you, for I appreciate fully the efforts of this Board, and the help it and the other benevolent institutions render to the Interior Department in the management of the Indian service. I desire that the most cordial relations may continue between the Bureau, the Department, the Commissioners and the associations which are endeavoring to help our national wards, and to bring them to a standard of intelligence and civilization fit for citizenship.

You will pardon, however, my expressing the hope that your patience will not be lost if at times those charged with actual responsibility are unwilling to embrace all the sentimental views that may be presented by those who are not required to do the practical work, but are left to the far more enjoyable side of theory, where the privilege exists of being controlled entirely by the heart, without the burden of every-day responsibility. While all of your suggestions cannot be followed, it would be unwise in the administration to therefore disregard those that are serviceable, and it would be unwise in you to cease presenting your views because some of them are rejected.

The good people outside of the service have done much to purify the work of those in the service, and to remove scandals from it. I trust that labor of this character is now but little needed. The line of most effective assistance which can be rendered, is that which will help to make the service permanent, which will eliminate politics from the work of those engaged in the service, and will prevent changes for any cause except the hope of increased ef-

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\* Remarks delivered before the Board of Indian Commissioners and representatives of associations engaged in Indian work.

ficiency. I believe, today, that the most important advance which can be made will be that which will guarantee the permanent tenure of those whose work proves successful. In no line of employment is change so injurious as where great length of time is required before proficiency can exist, and this is certainly true where the service is to reach a people still almost half-savage.

I admit frankly that at the commencement of the present administration changes were made too rapidly among the agents. This was due to the fact chiefly that charges poured in against the occupants of these places and the Department yielded to the opinion, created by these charges, that the agents were not efficient. I wish here to go upon record with the statement that my experience has convinced me that it is scarcely possible for a man to be a good agent without bringing upon himself a great number of false accusations.

There are two lines of employment connected with the service which I desire to mention.

First, the teachers. The classified service applies to them and there is no difficulty about their continued tenure of office.

Second, the agents. I regard the agent as the most important instrumentality for the development of the Indians. A thoroughly capable man continued for a long time as an agent is a guarantee that the Indians under him will make progress in civilization and efficient labor, and towards American citizenship. A capable agent will require good work by every one upon the reservation, including the Indians. His will is almost law, his leadership is, most of the time, free from control. No place furnishes a greater opportunity for effective service, and with each year of continued tenure of office, the value of the service infinitely increases. No man should be placed upon an Indian reservation as an agent who does not intend to remain on his reservation as long as a reservation is required. He should look for no change except by promotion in the same service.

It is unwise to place under the classified service an of-

fice simply because a good man is in it, and because his retention is needed. In extending the classified service it should always be considered whether the right man can be selected through that service. It would be impossible to furnish tests by mere technical examinations by which Indian agents could be selected. Permanent tenure of the office of Indian agent must depend largely upon the high sense of duty entertained by those charged with the management of Indian affairs. I sincerely hope that the present administration may set an example of regarding nothing in the selection of Indian agents, or in the continuation of those now in office, except fitness for the places which they fill. By following this course I hope not only to help the service for the present, but to impress an example upon those on whom responsibility hereafter may devolve.

It is to you and the different associations that I turn to urge a careful inspection of the work now being done by agents. If sure of the facts, condemn or praise without reserve. Your organizations will continue through successive administrations, and you are in a position to help render the tenure of office permanent to every occupant who does his duty, and to help terminate at once the tenure of every agent who has failed to do his duty.

Of course, these views apply chiefly to the civilian agent. As to the army officers, we have been met with the difficulty which has grown out of the fact that an army officer, so soon as he has made a good record at an agency, feels, usually, that he has done his share of frontier work, and that some one else ought take his place. We have a number of army officers who are making excellent agents. It is hard upon them to be removed from their commands, and with their families to be assigned to a post almost devoid of those social surroundings that add so much to life.

I have recommended that the law applicable to the pay of an Indian agent be changed so that the Department shall have the right to give one-half the salary fixed for the agency to the army officer who may be assigned to the work. I be-

lieve that the passage of this recommendation by Congress will greatly aid the Department, both in obtaining and retaining the most capable officers and those best suited to this work.

A thoroughly efficient and trained Indian agent can save his salary many times over to the Government each year, besides rendering infinitely more useful work than a raw man or an ordinary man. It is in the line of wise economy to pay the agent well, thereby making him wish to remain permanently in the service, with all of his zeal and energy aroused in its behalf.

You, and those interested as you are, must largely create the public sentiment which will bring from Congress liberal legislation of the character mentioned, and bring from future administrations recognition of genuine merit in the service, and therefore I cordially ask your active assistance.

#### FRANCIS WAYLAND.

One of the wonderful things in the history of New England in the last century was the appointment of Francis Wayland as President of Brown University in December, 1826. One would like to know who it was in the Board of Trustees,—certainly some man of foresight, who knew what was in men,—who brought the Board to appoint as president, a man who had had very little experience as a teacher. Mr. Wayland had preached a sermon on missions, which is called "The Field is the World." This sermon was printed and had a wide circulation. "It is doubtful if its circulation has been exceeded by that of any American sermon and certainly no other has held its place so permanently." His biographer, in language which is not very fortunate, speaks of this sermon as the chief "among the causes of his notoriety."

People who appoint the President of a college, only because the candidate has preached a good sermon,—do not often find that they succeed. But the appointment of Mr. Wayland, when he was but thirty, marks an era in the history of New England. To this hour, he ranks as the first among the handful of great educators who can be counted in our schools and colleges. No gift is so rare as that of these men. "Harvard College," says Mr. Lowell, "has trained but few great educators, for we had to import Agassiz." Nor did New England train Francis Wayland. He was born in New York, grew up in Albany, graduated at Union College at Schenectady, and for a year or two, was a tutor there.

From the moment when this young preacher,—who had achieved "notoriety," by one sermon on missions,—took his place as President, the word Education had a new meaning for those who knew him. From that time until he resigned the presidency, not because he was worn out, but because he was seventy years old, men knew that Brown University had a leader of men at its head. His students fairly venerated him, as well they might. To this hour indeed, his memory is fresh,—one almost says as fresh as it was the day he died. No history of New England will be well written, which does not recognize his leadership in the matter of education.

We are told, every now and then, that college bred men neglect their duty to mankind, when they do not go into the administration of the state. Their lives are wasted, we are told, because they do not attend primary meetings and take their places in boards of aldermen, in legislatures or in what Mr. Cleveland calls "*the Congress*." It is forgotten, in the first place, that there are not seats enough in Congress to go round. It is forgotten, in the second place, that leadership may be found in such seats as Dr. Wayland's, quite as often as in the places of those servants of the people who represent them in Washington. The year before Wayland was made President of Brown University, Tristram Burges, who



had been the distinguished professor of rhetoric there for ten years, was tempted to take a seat in the Congress of the United States to represent the state of Rhode Island. No political position could be more honorable. And Burges did not disappoint his friends. "His splendid speech on the judiciary was pronounced one of the greatest displays of eloquence ever heard" in the House. In five years of debate on the tariff, "he won an unrivalled reputation." He represented Rhode Island for ten years, and in all that time he took the place in the House, which it is supposed scholars ought to take in politics.

It is worth while to name this brilliant politician, on the same page with Francis Wayland. For there does not live one man among those who advise young students to go into political life, who would dare say that Burges's reputation or his success approaches Dr. Wayland's. For any mixed company of intelligent Americans there would be twenty who love and honor Francis Wayland and are eager to say so for one who ever heard the other's name.

In Dr. Tolman's interesting history of higher education in Rhode Island he gives a statement, only too brief, of the elements of character which gave to him his marvellous success as an educator. We have many readers who will be glad to study them.

#### CHARACTERISTICS.

What, then, were the elements of success which he brought to the presidency? In the first place he loved the work. It was hard and exacting, how severe none knew but himself. His sense of duty and responsibility were deep and minute. "He recognized in every young man who entered the university a new trust imposed upon him, and held himself personally accountable to the student, to his parents, and to his God for the faithful fulfillment of so serious an obligation." In the second place his keen habits of thought and analysis enabled him to quickly comprehend and relegate to its proper generality each special case. He always sought

to find the underlying general principle. His experience when studying medicine had given him an insight into scientific pursuits, and the opportunities for observation were varied, especially under the guidance of Dr. Burritt. In writing to a young man in after life Dr. Wayland said, "Neglect no opportunity of gaining useful information while visiting ———. He is a great teacher in the art of fishing, managing a boat, etc." On another occasion, "Observe carefully the modes of thinking, and especially the points that are taken for granted. The things men take for granted without affirming are frequently of much greater importance than all that they affirm."

The life-long motto of the president was, "Whatever is worth doing at all is worth doing well," and he was also in the habit of saying to his friends, "Nothing can stand before days' works." Perhaps no paragraph could better state his character than the advice he gave to a young friend :

"Let me urge upon you, if you wish to be respected, to be thoroughly master of your studies. I would sit up till midnight rather than not know them. Never think 'This will do,' unless it be done as well as you can possibly do it. You will thus acquire the habit of using your faculties to the best advantage, and you will double your intellectual powers in a single year. The true way to increase our talents is to employ them to the utmost."

The following sketch of his manner and power in addressing the students is stated by Prof. Chace in his commemorative discourse :

"As the students then, with few exceptions, lived within the college buildings and took their meals in Commons Hall, they constituted much more than at present, a community by themselves. They were more readily swayed by common impulses, and more susceptible of common emotions. When gathered in chapel they formed a unique but remarkably homogeneous audience. President Wayland was at that time at the very culmination of his powers,—both physical and intellectual. His massive and stalwart frame,

not yet filled and rounded by the accretions of later years, his strongly marked features, having still the sharp outlines and severe grace of their first chiseling, his peerless eye, sending forth from beneath that Olympian brow its lordly or its penetrating glances, he seemed, as he stood on the stage in that old chapel, the incarnation of majesty and power. He was raised but a few feet above his audience, and so near to them that those most remote could see the play of every feature. He commenced speaking. It was not instruction; it was not argument; it was not exhortation. It was a mixture of wit and humor, of ridicule, sarcasm, pathos, and fun; of passionate remonstrance, earnest appeal and solemn warning, poured forth not at random, but with a knowledge of the laws of emotion to which Lord Kames himself could have added nothing. The effect was indescribable. No Athenian audience ever hung more tumultuously on the lips of the divine Demosthenes. That little chapel heaved and swelled with the intensity of the pent-up forces. The billows of passion rose and fell like the waves of a tempestuous sea. At one moment all were burning with indignation; the next they were melted to tears. Now every one was convulsed with laughter, and now as solemn as if the revelations of doom were just opening upon them. Emotions the most diverse followed one another in quick succession. Admiration, resentment, awe, and worship in turn swelled every bosom. At length the storm spent itself. The ground had been softened and fertilized, and the whole air purified.

#### DR. WAYLAND IN THE CLASS ROOM.

The personality of a teacher is a strong characteristic in determining his success. Dr. Wayland in the class-room was a manifestation of power. This description is by one of his pupils:

"Dr. Wayland's recitation room was the goal toward which every student turned his eye. As the distance lessened his eagerness increased. When he had at last passed

through the preliminary years his joy was full, because he would now be under the 'old doctor.' This silent influence, this unconscious tuition, was of unspeakable value. Although not directly unfolding any science or evolving any principle it imparted inspiration. The president threw over his pupils the spell of his own genius, and many of them still feel the enchantment, although the mighty spirit which imparted it has been withdrawn.

"These lectures seemed to us more wonderful than anything we had ever heard. They carried all the conviction of a demonstration. To have believed otherwise would have seemed absurd. Some of us at a later day found reason to modify the views there received and accepted. But at the time the conviction was complete.

"His definitions were clear, simple, and easily remembered. His analysis of any obscure but important part was exhaustive, omitting no essential element. His progress through either of his favorite sciences was that of a prince through his own dominions.

"At intervals, not regular in their recurrence, yet sure to occur somewhere, he suspended his reading for a few minutes and, waiting for a short time until each member of the class could complete his notes and give his attention, he would relate some incident or anecdote strikingly illustrating the point last made. In this department he was always most happy. The confirmation imparted to the argument was often unexpected and even irresistible. These anecdotes were drawn from any source that offered the richest supply; from history, from romance, from poetry, from common unrecorded every-day life. Often they were mirthful, sometimes ludicrous. Frequently statistics would be given, conclusively verifying the position which had been assumed. Illustrations, anecdotes, and statistics came at his bidding and always did capital service. They were 'as arrows in the hands of the mighty.'

"Hands and arms having been rested, the reading was resumed and the lecture advanced to the stroke of the

bell. It was concluded as promptly as it commenced, closing abruptly, even in the middle of an argument or a paragraph. Those were short hours. We wondered whither the sixty minutes had flown and how it was that we had taken no note of their flight. Half in doubt of the correctness of the bell, we left the recitation room.

“Whether in these exercises Dr. Wayland stirred up the intellect of his pupils, it was not difficult even for a stranger to determine. As they issued from the lecture room, and went by twos and threes to their own apartments, the subjects which had just been discussed became the theme of most earnest conversation. Nor did the momentum thus acquired expend itself during the next twenty-four hours. The mental machinery was still in motion, when, on the following day, the class was again summoned to that unpretending room.”

## WORK AMONG NATIVES IN ALASKA.\*

BY REV. SHELDON JACKSON, D.D.

The printed report on education in Alaska for 1891-2 is now ready for distribution. The work changes very little from year to year.

When the Christian denominations announced that they would cease taking contract schools, Congress cut off twenty thousand dollars from the appropriation for education of children in Alaska. And under the influence of the reduced appropriation, our work has been hampered, and we have closed three or four of our schools.

This last year we had sixteen day-schools, with 846 pupils, and fifteen contract schools with 592 pupils, making 1438 pupils in school out of a total school population of ten

\* An address delivered before the Board of Indian Commissioners at Washington, D. C., Jan. 16, 1895.

thousand. From the appropriation given by Congress, less than fifteen per cent. can be educated. To the eight contract schools, government gives \$7,892.00, fifteen dollars for every boarding pupil. The Bureau of Education only allows this fifteen dollars a pupil for the contract schools. On the other hand, the churches gave \$77,967.00; that is, the churches put in ten dollars for the secular education to every dollar that the government put in for contract schools. At this stage of civilization in our Alaska natives, there is no general instruction in religion, as it is understood among us. The schools are all primary, and we cannot make sectarians of the people if we should try. There is no sectarian training.

I would like to call attention to the wise distribution of effort on the part of the churches. The work is arranged in such way that it shall be widely distributed. We have designed to occupy strategic points. In Southeast Alaska, you have the Presbyterian church with six day schools. The reason for choosing this place was that it was more accessible, a steamer passing up there once a month. In summer a steamer goes once a month to the Aleutian Islands; to the north, it goes but once a year. In southeastern Alaska, then, there are six Presbyterian schools, two Friends, and one Roman Catholic hospital and school. Three hundred miles north of the Presbyterian mission is the Swedes' contract school at Yakutat. Five hundred miles westward is the location of the Baptist mission home school on Wood Island, receiving no funds from the government. Six hundred miles west, a mission school of the Methodist Episcopal church, where the girls that have been taken in are fed and clothed by the Women's Board of Missions of the Methodist church. They attend the day school carried on by the government. Eight hundred miles northeast from there are the great rivers, Kuskokwim and Nushagak, where the Moravian church has a mission. The Moravians have had extensive revivals. Their missionary travels a thousand miles on his snowshoes, with the thermometer from thirty to forty

degrees below zero, preaching all up and down those valleys.

Crossing the centre of the country, there are three Roman Catholic contract schools on the Yukon river. The Protestant Episcopal church have also two missions and day-schools in that valley. They receive no funds from the government. Their missions are conducted by the missionary society of the Protestant Episcopal church. To the west of the Yukon there are three schools and missionaries of the church of England, receiving of course no aid from the government. West two hundred miles from the Yukon, is the Swedish mission, whose headquarters are in Chicago. Four hundred miles further you have a school of the American Missionary Association on Behring Straits.

You remember that two years ago Mr. Thornton was killed there. So much in earnest were the natives that they killed at once two of the murderers who were caught and promised the missionaries that they would catch and kill the third person who assisted in this murder. They said they would keep his body on ice until the vessel came back again in the summer, to show that they had killed him. The man did come back after the departure of the ship, and his uncle caught him and told him that he might take his choice of being shot or hanged or stabbed. He chose to be shot, and was shot right off, but they did not keep his body. The second missionary of the A. M. A. at that time, had gone to take charge of the reindeer station. He, with his wife and two children, this season returned to Behring Straits, where they are the only white people in that village of six hundred people. They were warmly welcomed back by the people to the mission work, and in their place the government has put at the reindeer station a Norwegian from Madison, Wisconsin, and with him six Laplander men, who know the best methods of caring for the reindeer. We brought them with their families (sixteen persons in all) from Lapland, and they were taken across the continent to the station. Immediately upon their arrival they showed their proficiency over the Siberian herders in the treatment of the herd.

The reindeer enterprise, so far, has been a complete success. Since its establishment in 1891, there has not been a single reverse, and all the prognostications of evil have disappeared. We have had no difficulty in transporting them or caring for them, or from natives or from dogs. This action on the part of the natives is the more remarkable from the fact that in the later months of the winter they are on the verge of starvation. Day after day, the men and women and children go out on the ice in the early morning, trying to fish for something for breakfast; and they fish there over a hole from three to fifteen hours sometimes, before they get anything. And yet that reindeer herd, within half a mile of them, and at that time under the protection of only two white men for the herd, was untouched. It would have been easy for them to kill the herders and take possession of the herd; but it evidently did not occur to them to disturb the reindeer. Out of about four hundred reindeer at the station last spring, the births numbered two hundred, so that we had two hundred natural increase. This past summer one hundred and twenty more were brought over from Siberia. We have made our first experiment in distribution. One hundred and eighteen were given to Mr. Lopp, and he took them to his station at Behring Straits. That is now our second herd. Arrangements were also made that upon the first of January a third herd of one hundred should be given to five of the best Eskimo young men, those who had shown the greatest proficiency in caring for the herd. The agreement which they have signed,—with their names, not making their mark,—is that at the end of five years they should return one hundred reindeer to the government and keep all the increase themselves. This, we trust, is the beginning of a distribution of reindeer that will eventually be scattered over that whole country. The Laplanders say that they never saw such abundant pasturage as they find there.

The dissemination of the reindeer has a great bearing upon the development of the interior of Alaska. During the last summer, unusually rich gold deposits have been found upon



the smaller streams. One miner, as a result of two months work, took out twelve thousand dollars in gold dust, of which \$8,500 was net profit. Four men took out thirty thousand dollars. There are about seven hundred men in that region now; they expect, this coming spring, to have a thousand miners go into that central portion, where the thermometer is in winter seventy degrees below zero. The question of food-supply is a pressing one to the miner. Small steamers ply for two thousand miles up the Yukon. They can carry provision in summer, but they cannot transport up the small side streams. There are not dogs enough to drag the sleds, and the miners are obliged to leave in the winter. They are urging the government to hasten the time when they may have reindeer for transportation, and to increase the herds so as to develop the industry in the central portion of the country. The commercial interests demand this rapid extension.

Every winter, the whalers, who have destroyed the whales in the neighboring waters, are now compelled to go round the most northerly point eight hundred miles, near the mouth of the Mackenzie river, and allow themselves to be frozen up. Twelve ocean steamers are frozen up there this winter. Five of the captains have their wives with them, and there are six or seven children. If these men could have a mail communication with the rest of the world, it would be worth much to the capitalists that furnish these steamers,—there are two million dollars in outfit frozen up there, largely from New Bedford, Massachusetts, and from San Francisco,—many thousands of dollars in fitting out the fleet next spring. They do not know what to depend upon; they do not know what has been the success of the Arctic fleet.

It is proposed, as one of the possibilities, to establish a reindeer express, starting from Point Barrow, calling at the various mission stations and the reindeer station, crossing to the Yukon, and coming down to the coast near the Chilcats, where the mail vessel can go once a month, through the en-

tire year. The government is now talking of making a trail from the sea to the Yukon River. That would bring communication out from the country, and keep these whalers from being cut off from communication with the outside world.

*Question.*—What would be the whole length of such a route?

*Dr. Jackson.*—Including all the branches, it would probably be between four and five thousand miles. That is the only way of communication unless you could hire natives to carry the mail on their backs.

*Question.*—What is the latitude where those whalers are frozen in?

*Dr. Jackson.*—About seventy degrees, I think.

*Question.*—What is the speed of the reindeer?

*Dr. Jackson.*—In good condition, and when the snow is good, they will make eighteen miles an hour. In Lapland, they easily make a hundred and fifty miles in twenty-four hours. A hundred miles a day for a reindeer in Lapland is ordinary traveling, if the snow is in good condition.

*Question.*—You say the allowance for the students by the government is fifteen dollars a year. What does it cost for each student?

*Dr. Jackson.*—Probably seventy-five dollars a year.

*Question.*—For what purpose is whaling carried on now?

*Dr. Jackson.*—For the bone. Kerosene oil is so cheap that whale oil is now of little account. The commercial value is in the bone. It is worth from seven to ten thousand dollars a whale, according to the size of the whale and the quality of the bone.

## UNEMPLOYMENT.

BY G. W. LEE.

Part I. of the 24th annual report of the Bureau of Statistics of Labor (pp. 1-264) is entitled "Unemployment."

This interesting pamphlet, however, does not solve the problem of the "unemployed," but even leaves the reader with an impression that the problem is very far from being solved. It may tell us of experiments that we had not heard of, but hardly any of the theories advanced will seem new to the least initiated. In 20 pages we are given a historical treatise, and in 90 pages more we are told of "Modern Plans for Dealing with the Unemployed." All this is by way of introduction to the 126 pages on "Current Statistical Matter Relating to Social Conditions." The report ends with a "Concluding Summary" of 24 pages, to which "especial attention is directed."

First of the historical examples are the national workshops in France, conducted by the provisional government which was set up after the revolution of 1848. The experiment was a failure, and the works were suppressed after a four months' trial. Some 14,000 men were employed on the public works under military organization. But a great many were tempted to leave their regular calling and become candidates for the work which the government guaranteed to the unemployed. As a result, there was soon a mob of demoralized people to be looked after. When a man could say, "The state gives me 30 sous for doing nothing, it pays me 40 sous when I work, so I need only work to the extent of 10 sous," the evidence is strong that the scheme had failed.

England learned a wholesome lesson in mistaken methods of charity by her 250 years' experience with the Poor Laws. The four pages of the report which speak of this are well

worth reading. The Statute of Elizabeth, doubtless practical for the day when it was passed, called upon the church authorities to take care of their poor. The parishes found it less trouble to give gratuitous relief than to hunt up work for their paupers, calculate its worth and see that it was properly done. Also, when the work was not irksome, it was sought after in preference to any other; and some would even leave their employers to get it. The statute had fallen into great disrepute at the time of its repeal in 1834.

More recently, during the Civil War, when the Southern ports were blockaded, and a cotton famine resulted, England had experience with special relief work. The scheme was regarded as successful, especially in Lancashire, where it was found that a great many of the factory hands could turn to heavy work on the roads. "These works relieved the district of direct imposture to an extent which cannot be calculated. When useful work could be tendered in place of relief, all men who would not take the work were struck off the lists and were disposed of, so far as any requirement for charity was concerned." Ireland has had various periods of distress since the potato famine of 1846, but has not had much success with relief work. The government undertook to superintend things. A great point was made of relief work as a labor test. But the work offered too often tempted men to leave what they were doing for an easy job on the roads. "The workmen were confident that they would not be dismissed if they did not give a fair return of labor for the relief afforded, or get high wages if they showed unusual skill and zeal. They worked, therefore, lazily and badly."

These few experiences are all that the report gives as historical. We could wish something might have been said about Count Rumford in Bavaria, and our old friend, the Caliph of Cordova.

The next 17 pages deal quite fully with the labor colonies in Germany as among the "modern plans." Professor James Mason's report to the English Labor Department is the authority. The colonies, the first of which was estab-

lished in 1882, now numbering 26, are managed by the German Labor Colony Central Board. Its policy is in substance as follows: To make the colonies institutions of Christian charity; to receive and raise those who have been inwardly or outwardly shipwrecked; to admit able-bodied men, willing to work, without distinction of character or creed; to avoid dipsomanias; especially to secure the permanent moral elevation of the colonists; the scale of pay not to be lower than the daily wage prevailing in the locality; and the dismissal for ill-behavior as the only form of punishment. The same general plan of management prevails throughout the colonies. The German laws against vagrancy are very strict, so that applicants generally have some sort of credentials. Suitable examination is made to see that a man is not a fugitive from justice. If admitted, he must work for 14 days with only his maintenance as compensation. Then he receives 5 to 7 1-2 cents a day as credit, no cash being turned over to him till he leaves. Very frequently he leaves with a debt, as the cost of clothes and other things supplied, exceeds the sum of his wages. Men will wittingly come to a colony for a few weeks, "get clothes on credit, and then go off on the tramp." Some have the habit of going the "rounds," from colony to colony, and turning up with as much regularity "as the phases of the moon." Professor Mason says: "There thus appears to be a certain class, amounting to one-half of the cases dealt with, who are willing, or who feel themselves forced, to exchange the freedom of ordinary industry, without guarantee of subsistence, for the practical though mild salary of the colonies with guarantee of subsistence." (P. 36.) Speaking of the effect upon the wages of free labor, he says that although custom rather than supply and demand tends to fix wages in Germany, still the "minimum subsistence wage fixed by the colony for the purpose of inducing men to seek outside employment, may tend to some extent to become the maximum wage for low grade labor in that district. (P. 39). It is the low efficiency of the colonist as an indus-

trial worker which offsets this danger. Curiously enough, very few want to remain in a colony for a long time. About 60 per cent. are discharged because of their own desire, and only 1 1-2 per cent. remain more than a year. The work is mainly agricultural.

Besides these colonies Germany has about 2,000 relief stations, with woodyards attached, and run after the plan of what is known in Boston as the "Wayfarer's Lodge." They are hardly self-supporting. The labor is chiefly for a test of good faith. About half of them have labor exchanges or employment bureaus. Furthermore, there are over 400 cheap lodging houses scattered through Germany, and run under a system promoted by an international German society.

As a result of these three kinds of institutions, prosecutions for vagabondage have decreased in a marked degree, being about one-third as prevalent in 1890 as in 1882. But here is the gloomy conclusion to which the report comes in Germany's experiment: "It does not appear that the moral evil of vagabondage has shown a decrease corresponding to the decline in the number of prosecutions. It would rather seem merely that a change of status is involved. Vagabondage is now recognized and provided for by special facilities for its exercise within ordinary channels, and largely at the expense of the public, or of the charitably disposed. The tramp is provided for on the road, and while within the colony society is relieved of his presence; and so long as he chooses to remain he is rendered partially self-supporting. It does not appear, then, that he is to any considerable extent reformed or brought into regular channels of industry. The relief stations and lodging houses also aid the industrially effective workman, who for any reason may be seeking employment and [is] forced to travel with limited means. The colonies are not often used by such workmen, nor do they seem to touch the evil of unemployment, which at times affects men of this class." (p. 42). Indeed, Germany has not solved the tramp problem, though doubtless she has taken a step in the right direction.

Holland affords examples of labor colonies for whole families, as distinguished from the German colonies, which deal only with individual men. The Dutch colonies undertake to train the children. They settle the family in a single house, with ground about it for cultivation. But the inefficient class that they have to deal with is not thus self-supporting. The average deficit of about \$15 per annum has to be made up by charity. Professor Mason makes an interesting comparison of the two systems, saying: "The Dutch system provides a permanent home for its colonists; the German system is intended to be a temporary mode of relief. The German system is almost ostentatiously a religious system; the Dutch system lays no stress on the religious element. The promoters of the German system are optimistic enough to hope that some proportion of those who resort to the colony can be reclaimed and sent back to industrial life; those who are carrying on the Dutch system have no such hope, and devote themselves almost wholly to the education of the children. Expensive and limited in its capacity as the Dutch system is when compared with the German, there can be no doubt of the greater grasp of the problem which its method discloses." (p. 46.) It is to be noted that Holland has had longer experience, too, as the first of her labor colonies was established in 1818. Moreover, besides free colonies she has beggar colonies, of a penal rather than a reformatory nature.

Belgium has had labor colonies since 1810. They are for the most part primitive, and with a rigid discipline. Very few admittances are voluntary, and the residence is generally for a term of years. On emerging into free society, the colonist has about as high a standing as in coming out of prison.

The report finds two pages sufficient to sum up all it has to say of labor colonies in France, Austria, and Switzerland. The experiment has been tried in France only since 1892. The colonists are selected largely from the night-refuges in Paris, and are, for the most part, of a better class than Ger-

many has to deal with: not so much tramps, as men afflicted by "family misfortune, disgust with life in Paris," and similar troubles. In Austria the relief station system has been adopted, the stations serving also as employment agencies. In Switzerland they have a sort of workman's home, also the relief stations and cheap lodging houses.

England's only labor colony is that of the Salvation Army at Hadley, the out-of-town colony of "The Darkest England" scheme. The colonists are selected from among leading inmates of the city shelters. The work is varied, but brick-making is the most popular; and there is a tendency to prefer other industries, also, to farming. "Like other schemes for reformatory work under the patronage of the Salvation Army, the religious influence of the colony is expected to exert a reformatory effect upon those who enter it. The colony itself forms only a single branch of the work of the Army, and is intended to cooperate with the other features in its general plan of work. It cannot therefore, be considered apart from these features, and indeed has been in operation for so short a time that its effect can scarcely be estimated." (P. 52).

New Zealand has a plan for state farms, for which 1,000 acres have been appropriated; but the scheme is not yet in operation. Cottages are to be erected for the accommodation of colonists with their families, "the idea being the farms should serve as transit stations through which a steady flow of labor, changed from non-effective, should pass."

The four pages on "Charity Organization Relief Work in England," are almost entirely confined to quotations from London Charity Organization's report on "Methods and Agencies for Dealing with the Unemployed." Very little is said that is new. The general policy is "not to relieve ordinary cases of want of employment," but to let the man who has lost his job find another. In exceptional times "certain general principles and fixed lines of action," easily understood, must be adhered to. Tests are necessary as well as careful inquiry. Public works should not be undertaken.



unless they are absolutely necessary to keep the better class "from living in semi-starvation. \* \* \* Their tendency must be to keep labor in the same grooves. If the distress is occasioned by some temporary or definite cause, after a short period there will be an improvement in the labor market. If the distress is caused by deeper and more permanent causes, public works will act merely as a palliative which may divert attention from the source of the evil and tend to become as chronic as the shortness of work." (P. 57). We will all heartily agree with this.

We next come to twenty-four pages on Free Intelligence Offices, which "are earnestly advocated by many as a step towards relieving the distress caused by constantly recurring periods of unemployment." These exist in England, France, Germany, and in the state of Ohio; and they have been discussed as good institutions for Massachusetts to adopt. England has tried them since 1885. Eight are mentioned somewhat in detail, and the accounts quoted from the same report on "Methods and Agencies," are interesting and instructive. They have not all met with equal success. Of one of the most thriving the success "seems very largely due to the fact that the superintendent knows personally most of those who are likely to apply, whether employers or workmen, a condition of things possible only in a country district, but not in a large town." Of one of the unthriving offices, situated in the centre of a manufacturing district and connected with a relief organization, it is said: "It seems almost impossible that while there is any suggestion of relief employers can be made to believe that any men are to be found except the submerged tenth who are practically useless to them."

A French report on "*Le Placement des Employés, Ouvriers et Domestiques, en France*" is the authority for what is said about Municipal Registries in France. These, according to a table on page 71, have had great success in securing situations for applicants, though they are largely for skilled labor. The licensed employment registries, how-

ever, are the most extensive agencies for placing applicants in positions. Besides these agencies are the guilds, trade syndicates, friendly societies, convents and philanthropic agencies. France, in fact, is well advanced in the matter of employment bureaus.

Ohio is the only state in this country, besides Massachusetts, that the report mentions. The free employment offices in Ohio date back only to 1890. They are under the supervision and control of the Commissioner of Labor Statistics, who was directed by statute to establish them in the leading cities, and to appoint superintendents. Weekly statements of the demand and supply of labor are sent in from all the bureaus to the commissioner, who sends to each a weekly printed report of all the statements, thus each is kept in touch with the condition of the labor market. The work is well systematized. People in all walks of life apply at these bureaus. The commissioner's report for 1892 speaks of the plan as being a great success. But he says: "To state that all wants are satisfied, and that each applicant is sent on his or her way rejoicing, would be to announce the advent of the millenium, a period which, the most optimistic mind acknowledges, lies yet some distance in the future. Necessarily there are many disappointments. These are due partly to impractical ideas entertained by both employer and employee, and again, it must be confessed, by the inability of the office to meet many wants that are not impractical. The truth of the matter is, the system is still in its infancy; it will require much intelligent effort to perfect it." (P. 180). We should notice that these free intelligent offices were established owing to complaint of the dishonest practices of the private ones. As a result, the commissioner says, "The private intelligence evil has been completely eradicated in the three cities (Columbus, Toledo and Dayton) where the free system has been established, but a few of these concerns manage to still exist in Cleveland and Cincinnati. With the growth of the free offices these will soon disappear." This brings us to page 81 of the report.

The next 33 pages are devoted to Employment Bureaus in Massachusetts, but confined principally to those in Boston. The bureaus established on a mercantile basis are, for the most part, successful. Of the free bureaus, run by charitable or philanthropic institutions, the most successful have applications chiefly for skilled labor. One of them reports "that the demand for intelligent, reliable, and active boys and young men has generally been in excess of the supply, and much of the time considerably in success;" which may be interpreted to mean that the demand for just the right persons is in excess of the supply, and might be said of very many bureaus. The intelligence offices of the state require to be licensed, with a few exceptions in the case of special kinds of employment. In almost none of the free bureaus is any attempt made to keep informed on what other bureaus are doing or of what particular class of workmen are most in demand. The Industrial Aid Society reaches out the furthest to bring employers and employees together.

It would require long study to understand the full significance of all the tables in the 126 pages on "Current Statistical Matter Relating to Social Conditions." 20 of these pages treat of "Unemployment in Massachusetts," 90 are on "Statistics of Work Relief in Boston" last winter, and 16 are on "Agricultural Labor in Connection with Unemployment," the latter an inquiry as to the practicability of a free employment bureau of the state.

A special investigation, by house to house canvas, in connection with the decennial census, conducted by the Bureau of Statistics of Labor, discovered that for the normal industrial year, 1887, 70.40 per cent. of those engaged in gainful occupations were at work for the entire year, while 1-3 of 1 per cent. were continually out of employment for the same time. Unfortunately the report does not give the corresponding percentages for 1893. But a table on pages 131-2 makes an indirect comparison by showing that 2-3 of the manufacturing industries of the state usually run over 300 days in the year, which may be considered as full time, while

in 1893 only a little more than 45 per cent. run on full time for the year. The abnormal nature of the year is again shown by a series of tables giving the variations in the number of employees for nine leading industries each month of the year for the five years, 1889-1893, and then in recapitulation for the aggregate of these industries. Thus, while in ordinary years autumn is easily the busiest season, although the seasons hardly differ more than 3 or 4 per cent. at the most, 1893 shows a falling off nearly 23 per cent. in the number of industrial employees between April and September. "The unusual conditions, beginning in the summer of 1893, are shown by the fact that at least 55,934 persons were unemployed in the manufacturing industries alone in August, rising to 71,414 in September and continuing at about 48,000 from October to December. This statement leaves out of consideration unemployment in all other occupations, such as trade, transportation, etc., which in Massachusetts suffer when manufacturing is depressed and are prosperous when manufacturing prospers." We do not need to be convinced that last year was unusual; but the report rightly calls attention to a comment in the Annual Statistics of Manufactures for 1893, showing that a "comparatively slight commercial depression will result in a large number of unemployed." Suppose there are 4,000 manufactories in the state,—there are more in fact,—and that one person is discharged from each of these. At once we have 4,000 unemployed. It would hardly seem that ten persons discharged from each would mean a large reduction; yet that would give us 40,000 unemployed. We can readily see, then, that a "slight industrial depression, if felt throughout the country, would quickly result in the unemployment of 1,000,000 persons, the number which is frequently ascribed to the 'army of the unemployed,' and that such an army, if in existence at any particular time, would not be indicative of an industrial condition, either abnormal or particularly severe, if the unemployment were uniformly distributed over the whole number of establishments. If, however, as at the

periods of employment of the smallest number in 1893, the percentage of unemployment rises from 35.62, more than one-third of the whole number found at work at the time of employment of the greatest number, and this condition exists over the whole country, the aggregate number unemployed must inevitably be very large, without taking into account the number thrown out in other branches of industry." (P. 130).

On the Relief Work in Boston we are offered between 40 and 50 statistical tables. This work came about through a citizens' movement, as in many other cities and towns. A committee received all the money subscribed, and made an effort to provide temporary employment. The amount thus disbursed was \$136,528.20, and nearly 10,000 people were provided with work-relief (i. e., wages for work performed). The scheme was largely experimental, though analogous to what was done in parts of England during the cotton famine.

The principal headquarters were at the Old Court House, exclusively for men, and at work-rooms on Bedford street, almost exclusively for women. Smaller work-rooms were at Wells Memorial, Berkeley Temple, and 117 Berkeley street. A page table tells how many men applied at the Old Court House, how many got work-relief, how much they got, how many were voters and how many were non-voters: and all this for each ward and each ward precinct. The recapitulation shows that out of 7,460 about three-fourths of them had work-relief; 85 per cent. of the applicants were non-voters, i. e., men who had lived in Boston too short a time to be registered, or who did not take the trouble to be registered, or who felt too poor to be registered. This is the class of people who first feel the pinch when distress comes. Another table shows that 55 per cent. of the applicants were laborers, or unskilled workmen. Another classifies the applicants as single, married, and widowed: showing the means of support they relied on during the period of unemployment. We are cautioned not to place

much reliance upon the specifications as to whether single or married, as it was generally understood that the married would be more likely to receive work-relief than the single. Still another classification records the number of wage earners in the family and the number of dependents. The final table of the series, relating to the applicants at the Court House, classifies by the regular occupations under the heads of "No work since out of employment," "Odd jobs since out of employment," "Number of persons not supplied with work-relief;" giving also, under sub-heads, the average and the aggregate amounts of work-relief, and the number of months out of employment. Commenting on this interesting table, the report says: "The significance of these figures lies in the fact that, while in most cases the men had been out of employment for a considerable length of time, for instance, in the case of the bakers who received work-relief, 5 months, and in the case of the laborers, 2.76 months, nevertheless, the amount of work-relief which they received, although aggregating a large sum, amounted on the average to scarcely more than one week's pay each. This statement, in general, applies to all persons of the different occupations represented in the table, but the figures need not be followed in detail." (P. 169).

A similar statistical account is given of the Bedford street work for women, with somewhat different classifications in the tables. A ten page table is the result of special investigation. It shows the number previously aided by the Associated Charities, the number furnished aid by associations, institutions, etc., the number that were foreign and native born, and the number that were supplied with work-relief. This enumeration is given for each ward and precinct, and finally for the aggregate. It is significant that 75 per cent. of the applicants had not applied for relief of any kind previously. About two-thirds were foreign born. The previous employment had been shop work, personal service, and domestic work, as shown in another table. The pay given was 80 cents a day, and the applicants worked in shifts of

three days each. The total number of applicants was 3,525 : the value of the work-relief was \$24,048. "In the aggregate, 2,728 persons received work, and the average value of work-relief furnished, or average amount of wages paid, was \$8.82," slightly more than two weeks' pay.

The number of applicants at Wells Memorial was 592, of which 324 were supplied with work-relief to the value of \$4,836.89. At Berkeley Temple 252 out of 274 applicants were supplied to the value of \$3,427.84, and at 117 Berkeley street all the applicants, 175, to the value of \$1,809.24.

The most striking fact about the whole undertaking is the small amount of relief afforded "as compared with the length of time the applicants had been out of employment."

The 16 pages on Agricultural Labor in Connection with unemployment, contain opinions from original sources, which are well worth noting. The question here discussed is as to the feasibility of transferring the surplus labor from crowded localities into the country to be utilized in agriculture. "In order that the fullest information available might be obtained as to the state of the labor market in agricultural districts, and as to whether a system of free employment registries would operate in the way suggested, the bureau has secured testimony from 1,021 employers of agricultural labor, representing all the agricultural districts and nearly every town in the commonwealth, the cities of course being omitted. (P. 224). The report gives the answers in tabulated form.

To the question, "Is the demand for agricultural labor in your town apt to be in excess of the actual supply?" a small majority replied "yes," without any qualification, while the great many replied "no." To the second question, "If the demand is in excess of the supply, in what month or months is the lack of supply most marked?" the general opinion was that in the summer months the lack was greatest. To the inquiry as to whether the lack was greatest in male or female labor, the answers showed that there was no difference in this respect. To the inquiry as to the number of males and females difficult to obtain, the replies showed that

the difficulty increased "in proportion to the remoteness and distinctively agricultural character of the locality." The replies as to wages showed that between \$30 and \$40 a month without board was the prevailing amount for males, and with board, from \$10 to \$30. For the females it was \$10 less than the males, without board, and generally from \$10 to \$20 a month with board. To the important question, "In case there is a lack of agricultural labor in your town, what means do you adopt to secure help from elsewhere?" the replies showed that about one-third relied upon intelligence offices alone, and half as many upon agents for foreign help, not so many yet upon personal efforts and the efforts of friends, and a still smaller number upon advertisements and other means. To the final question as to whether free employment registries for agricultural labor were needed, 514 out of 1,021 respondents, or about one-half, said "yes" without qualification, 171 said "yes" if properly managed, 84 said "no" without qualification, while 113 qualified their negation; 113 gave no answer to the inquiry. Thus a good majority favored the suggestion of free registries.

Some of the remarks accompanying the answers are quoted in the report. Many are very instructive. They differ of course according to the locality, though often two opinions from the same locality would contradict each other. Commenting on the replies, the report says: "As a rule, very little confidence is placed in city help by the farmer, and many respondents allude to the utter inefficiency and untrustworthiness of so-called 'tramp help.' In many localities recent immigrants are almost the sole reliance of those who desire agricultural help, such employees being placed by agents dealing exclusively with foreign help. The replies in general reflect the great disinclination on the part of native born persons to remain on the farm. \* \* \* While the so-called green foreign help is, in many localities, the chief reliance of the farmer, yet the general opinion as to such help is summarized as follows by one respondent: 'Green foreign help is not very profitable for the farmer for



the first season or two ; it takes too much time teaching the help what to do ; it is up-hill work with such help. When the help has been educated, it will not remain upon the farm.' \* \* \* Another, alluding to the prevailing difficulties of getting men from the factory towns and cities, says : 'I think the farmers have paid a higher wage than the mill owners, but the men seem to think it a disgrace to work on a farm, and would starve in the city rather than do it. The men who come out are usually hard customers.' In the same line, also, another respondent replies : 'It is almost impossible to get a woman to leave the city to do housework. This is one of the hill-towns 25 miles from Springfield, and twelve from Northampton, and many men also object as there is no place to spend the evening socially.'

"The general impression gained from the replies is, that in many localities there is no dearth of labor of an inefficient and uneconomical kind ; that in other localities assistance of any sort is hard to obtain ; and that, as a rule, the chief difficulty encountered by the farmer arises from the greater social advantages, generally higher wages, less arduous toil, and more uniform employment afforded in the cities and large towns as against employment upon the farms." (Pp. 239-40).

The concluding summary does not offer a cut-and-dried plan, but, skeptically, mentions this and that precaution for any scheme of helping the unemployed. It reminds us, too, that a special Board on the subject of the Unemployed has been appointed by the Massachusetts State Legislature, which will have its report ready later, and says : "We shall refrain from recommendations which might be considered out of place prior to the completion of the investigation of the Board, confining this summary to a brief statement of conclusions, with such obvious suggestions as rest upon them." (P. 241.)

The suggestion for a farm colony where various industries should be carried on so that the colonists could live upon each

other's product, and not have to trade with outsiders, is answered in the summary by the objections, that the ones most in need of help would probably be inadequate to do the prescribed work, that great difficulties of superintendence would arise, that there would be a lack of skilled labor, and that the ordinary self-respecting workman would very likely be unwilling to join such a colony. These objections are not merely theoretical. We have Germany's practical experience, and Holland's, and Belgium's, too, for precedents. The well-known workingman's and socialist leader, John Burns, is quoted as saying with regard to such schemes: "The argument that the produce of labor colonies should be used and consumed inside, and should not be sold to people outside, is asked, and presupposes that the colony is sufficiently large to include the numerous trades that are required for the wants of the working class population, and that the organization should be such as could only be arrived at after years of experiment."

The conclusion as to the relief work in Boston last winter is hardly an indorsement of the undertaking. "Whatever may be the need of furnishing relief in cases of emergency, \* \* \* it must be frankly stated that the dissemination of a temporary fund is not the way to solve the problem of unemployment." The fund was inadequate to give full relief. To have carried the 50,000 unemployed of the manufacturing industries of the state through the winter on one-half their wages would have required a fund of nearly \$6,000,000; "but this fact was neither known or appreciated by those who were likely to complain of the small amount of work which it was possible for the relief committee to furnish. Mr. Burns is again quoted on the necessity of separating the worthy from the unworthy, the laborer from the loafer. "The gentleman who gets up to look for work at mid-day and prays that he may not find it is undeserving of pity."

A statute in this state prevents the abuses that grew out of the private intelligence-office system in Ohio. The

summary gives the opinion of a correspondent on the new free intelligence offices. He observed that they were mainly used by "women seeking positions in domestic service, or by men who desire places as coachmen, gardeners, hostlers or employment which may be properly classed under the head of domestic or personal service. He does not think that the system accomplishes all that was expected, but he "believes that the free offices have had good effect in competing out of business unscrupulous private offices. \* \* \*

During the recent business depression with thousands unemployed the offices were entirely passive agents and took no action or progressive steps. Such steps, indeed, can hardly be expected from their organization, as they are not intended to provide work, but simply to act as mediums through which persons desiring employment and intending employers may be brought into communication with one another."

The annual report on "agencies and methods" etc., previously referred to, says "that the essential condition of success appears to be selection of applicants," but that in large centres, where careful inquiry has to be made, workmen are apt to object to the "character rule." Also the labor exchange must not be a relief agency. "The supply of efficient labor to employers and the rescue of the 'submerged' are essentially different problems." Moreover the bureau should not interfere with trade disputes by supplying workmen to take the place of strikers. "The bulk of the work of hiring labor and seeking employment, will, in most trades, continue to be done directly between workmen and employers, as is the case even in countries where, as in France, the system of bureaus has been carried much further than in the United Kingdom. Nor as regards the organized trades can labor bureaus, as a rule compare in utility, so far as workmen are concerned, with the work of a well managed trade society. \* \* \*

The chief field of usefulness of labor bureaus is likely, therefore, to be found for some time to come in the less highly organized trade. (P. 261).

The summary suggest "that a registration office on a broad basis" might be established in every industrial centre, and especially in such towns as are likely to contain a considerable number of unemployed persons, the plan combining the functions of the usual employment registry with a system of tests intended to separate those who actually desire work from those who do not, and that such offices might be of great value in connection with a scheme for restraining the tramp, transferring surplus workers from one locality to another, and perhaps aiding a movement from the crowded city districts to the country. (P. 263). \* \* \* This, however, is one of the subjects with which the special Board on the Unemployed is to deal."

"This Bureau, with its present experience and facilities, might easily collect and publish monthly, for farther circulation, a bulletory giving the facts as to the state of employment in each industrial centre, and such other information as would be timely and of value. This would, of course, require legislative sanction and an appropriation, which need not be very large." (P. 264).

The report leaves us with a somewhat chaotic feeling as to just what had better be done; and it would be a rare thinker who could bring forward a plan that would avoid all the dangers of the schemes that have thus far been suggested or tried.

It is to be hoped that the special Board's report will say something about labor unions.

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## CO-OPERATION OF CATHOLICS AND PROTESTANTS IN EDUCATION.

BY SAMUEL J. BARROWS, EDITOR OF THE "CHRISTIAN REGISTER."

This question presents itself in its most difficult practical form in relation to education in the public schools. The difficulty which has arisen here comes most of all from

the fact that neither Protestants nor Catholics have been wholly willing to accept in public school education the American principle of the separation of Church and State.

Protestants have offended by introducing the Bible into the public school and compelling Catholics to listen to a Protestant version, or compelling Jews, Mohammedans, Chinese, to listen to presentations of Christianity. To propitiate Catholics, it was made allowable to use a Catholic version in the school; but that was not any fairer to the Jews or the Chinese. It was proposed by some to leave the Bible *out* of the public schools; but Protestants protested, and Catholics said that what they wanted in the schools was not less religious education, but more of it and of the right kind.

In the controversies that have grown out of the public school questions Catholics and Protestants have both sometimes taken extreme positions. Catholics have arraigned the public schools as godless. They have been sensitive in regard to the statement of simple historical facts. On the other hand, Protestants have insisted upon retaining in the public schools text-books which were justly objectionable to Catholic citizens. The fires of sectarian rancor have burned fiercely. Virulent political combinations have been formed by Protestants, with the declared object of preventing the election of any Catholic upon the school board or the appointment of any Catholic school-teacher. But I hope that such feelings and sentiments are repudiated by the great majority of Protestants. Such a revolutionary society as that of the A. P. A., whose methods and spirit are alike factional and pernicious, might well be called an association for the perversion of American institutions.

And now the question arises, Is there any real basis on which Catholics and Protestants *can* coöperate in public school education? Various schemes of accommodation and compromise have been tried. They are most numerous and uniform in the state of Georgia. In Savannah, for example, Catholic schools have been received under the control of the

Board of Education. It is provided that the teachers shall be in all cases members of the Catholic Church, but subject to examination or appointment by the Board of Education. The same text-books are used. The schools are opened with the reading of the Scriptures and the Lord's Prayer. Such versions of Scripture may be used as the teacher may prefer. The holidays are the same as usual in Catholic schools. The same system is found in Macon and Augusta and elsewhere in Georgia.

Examples of similar compromises are reported from St. Augustine, Fla., and from Mississippi, and Texas. Other attempts at compromise, varying in detail, have been made at Faribault, Minn., Pittsburg, Wahpeton, No. Dak., and New Haven, and elsewhere, most of which have been abandoned. But the most conspicuous example at the North is furnished at Poughkeepsie, N. Y. In 1873 St. Peter's Roman Catholic Church had two large school-houses, and for years had maintained parochial schools, with an average attendance of seven hundred scholars. To maintain these schools was a heavy burden upon the church. The pastor, Dr. P. F. McSweeney, offered to discontinue them, and place them under the care of the Board of Education. The children of those schools had a perfect right to be educated at the expense of the city. On the other hand, the taxpayers of Poughkeepsie, then laden with a heavy debt, did not wish to vote money for new public buildings. A conference resulted in the Board taking the buildings and schools, the Board to pay the owner one dollar per year rent for each of the said buildings and the school furniture, and to have absolute and unrestricted control during school hours, at other times the owner to have control. The teachers to be selected, employed, paid, and subject to dismissal and control by the Board, and visitation in the same manner as other teachers in its employ.

It will be seen that under this plan the owners of the building were allowed control outside of the school hours. This gives the Catholics an opportunity for religious in-

struction, which is prohibited during school hours. Both of these schools are open to all denominations; but, as they stand in a Catholic district, the children are almost entirely Catholic. Other things being equal, teachers of the Catholic faith are selected by the Board to teach in them. The text-books are the same as used in other schools. The system has been in operation now for twenty-one years.

The denominational school system is common in Europe and in Canada. The plan of giving denominational instruction under state coöperation is supported by one gentleman whose eminence as an educator none will dispute, President Charles W. Eliot of Harvard. In St. Louis pupils were given to pupils to leave school on certain days at an earlier hour, to receive instruction by their religious teachers. Catholics, Jews, and others availed themselves of it. But this has now been given up.

What, now, is the logical and practical solution of this question? I think it must be found in one of two ways.

I. By relaxing or abandoning the American principle of the separation of Church and State.

II. By carrying out this principle to its logical and practical conclusion.

I. With reference to the first solution it may be said that this principle has been relaxed, as I have shown, in the appointment of state and federal chaplains. It is relaxed, too, in the remission of taxes to churches of all denominations, by which the state contributes indirectly to their support. If we go so far, may we not go further? The federal government has likewise been a partner in the support of denominational schools among the Indians.

But the hopelessness of depending upon a relaxation of the American principle to settle the public school question is apparent, I think, for the following reasons:

1. Nearly all the schemes mentioned are of local arrangement. None of them commands general assent. Many Catholics are divided as to which is the best arrangement.

2. To the best of my knowledge, the state of Geor-

gia is the only state which recognizes and empowers such coöperation. In the great majority of the Northern and Western states no division of the school funds could take place, or any appropriation of it for sectarian purposes, without changing the laws, and in many cases the constitution.

3. The surrender of government funds by the different religious bodies named, compelling them to raise a large amount of money to take the place of government grants, is an indication that American Protestants are moving toward the American principle instead of moving away from it. It is not likely that this tide of public sentiment can be easily changed.

4. The objection to denominational schools under state inspection or control is that, like parochial and private schools of all kinds, it sets up walls of separation between sects and classes, and prevents that association which is so important for perfect amalgamation in American citizenship. In the Boston English High School, a few years ago, a master told me that the first boy in the class was the son of an Irish coachman, the second boy the son of a Boston banker, the third was a colored boy. There was no religion taught here; but where could you find a better illustration of the law of Christian brotherhood? The separate school does not do the same work for the state that is done by the public school.

II. The simplest and at the present time the practical solution of the public school question, it seems to me, is the second one. It is not to abandon the principle of the separation of State and Church, but to carry it out to its logical conclusion. It is for Catholics and Protestants not to approach the public school question as Catholics and Protestants, but as *American citizens*. Let the public schools be free from sectarian influence of any and every kind. There are no denominational schools in this country, whether Protestant or Catholic, in which a higher morality may be developed or a finer character moulded than in the best exam-



ples of our public schools. The morality which is taught there is not the morality of dogma, not the morality of sectarianism, but the morality which may be best of all developed and exemplified through the influence of a refined, just, pure, noble, and elevating personality. It is not the text-books which make our schools so much as the teachers. There is abundant opportunity for teaching there practical, personal, social, and political ethics. This moulding and developing influence Catholics and Protestants may alike exert. If we take the schools of New York and Boston as examples, we shall find that there are as many Catholic as Protestant teachers among them. That there are no statistics on this subject is a good sign. There ought not to be. In the great idea of American citizenship all sectarian differences should be absorbed.

As for special religious and dogmatic teachings let every religious household take care of its own flock.

There are ways indeed in which Catholics and Protestants may coöperate in education outside of the public schools, and they can hardly be better or more tersely stated than in a friendly letter which I received from his Eminence, Cardinal Gibbons. Though he does not believe any more than we do that there can be coöperation in dogmatic teaching, I think we can all heartily agree with him when he says, "There may be coöperation first in advancing secular knowledge, second in purifying politics and inspiring disinterested patriotism, and third in encouraging social benevolence."

## THE SALVATION ARMY'S ANNUAL EXPENSES.

The following reports from the Christmas number of *All the World* shows the interesting and curious details of the annual expenses :

"There must be something 'social' in the Christmas *All the World*," wrote the Chief-of-Staff.

"Of course," we mentally assented. "What would a Christmas number be without something about the 'Social Wing'?"

What was it to be? that was the question. Summaries we had had, stories, articles, notes, appeals, interviews; and undoubtedly Christmas was the time for something quite novel.

But the Chief was equal to the occasion with, "Suppose you interview *me*?"

The very thing! Never had *All the World* been treated to an interview with the Chief-of-Staff on the Social Work of the Salvation Army.

We pass over the attempts made to secure that interview. Suffice it to say that the Chief is a *very* busy man.

In due course of time, however, we found ourselves in the Chief's office, together with Brigadier Lamb, the Chief's Secretary for Social affairs.

"Now, I hope you have come with any number of ideas," was the Chief's greeting.

Ideas! We had but one, and that was to interview the Chief. We mentioned that fact.

"Yes," said the Chief, "but what I want is something new, *quite* new."

We opined there was "nothing new under the sun."

The Brigadier was of opinion that we didn't want anything new, we wanted to explain carefully to the public just exactly what a Shelter or an Elevator really was.

And we're afraid it was just here that our interview re-

solved itself into a caucus. We suggested one thing and another. The Chief assented or dissented mechanically; apparently he was keeping up a tremendous thinking. Then he reached for a piece of paper and a pencil.

"How would it do," he said, "if you got the figures for the year? Say we supply so many meals at such a cost, so much of this cost is defrayed by the poor themselves, there is so much profit or loss as the case may be? Go into the finance of each part of the Scheme." And the Chief rapidly sketched out his ideas for headlines and paragraphs.

"We could have the figures in nice black type," he went on. (Black type is dear to the Chief's heart.)

Watching the manipulation of his pencil, we began to see daylight. Brigadier Lamb had "caught on" from the commencement, and evidently approved.

"It will be very dry I'm afraid," said the Chief; "people always think that statistics are dry."

Now, we've always maintained that statistics are not dry in themselves, and that it is the form in which they are presented to the public that constitutes their dryness, and moreover, we always had a lurking idea that if we only were sure of our ground [figures not being one of our strong points] we could make them interesting. Here was a chance.

It was just about here that the caucus resolved itself into a triumvirate. The Chief supplied the ideas, the Brigadier the figures and such items of information as ought to be brought out, and we were left to cement the whole.

Now, we are quite sure that if you will only take the trouble to read (perhaps you will call it "wade") through this at first glance dry-looking article, that you will find not only much that is interesting, but also a great deal that will furnish you food for thought.

To begin with, we would have you look backwards and consider the Scheme for a moment from its beginning in 1891.

The capital expenditure from that time up to the present has been £162,620. This money has been spent in

fitting and furnishing Night Shelters for homeless men and women; adding to our Rescue Homes; starting and fitting Elevator Workshops for the unemployed; purchasing and stocking the Farm Colony; providing offices and the necessary "machinery" for various benevolent sections of Rescue and Social Work. That this money has been spent with divinely-inspired wisdom, and by people who are sure of their ground and know exactly what is needed, you will readily see, when we tell you that all of the above institutions *we still have, they are in use every day*, and thereby we are enabled to supply daily 30,000 good meals—prices ranging from  $\frac{1}{4}$ d. to 4d; provide shelter nightly for 5,418 homeless men and women; give daily employment to 1,100 of the submerged; provide Rescue Home accommodation for 476 girls, and also work for 110.

If you stop and try to imagine the help, the mental and physical cheer, and the eternal life that these few paltry thousands have brought to so many hearts and souls, we are quite sure that you who have helped to swell this amount by ever so little, will thank God that you did your part, and that the grand total is not less by a shilling—nay, by one farthing meal—so far as you are concerned.

"People get mixed when they get to millions," we said to the Brigadier.

He laughed. "They read them thousands sometimes," he said.

To avoid this danger we made up our minds that you should have yours presented to you in type as well as numerals. Still, in spite of our care, we are afraid that when we want to make you see and feel the human side of that £162,-620, words as well as numbers fail.

Since the launching of the "Darkest England" Scheme over 11,500,000 (eleven and a half millions) of meals have been sold to the poorest of the ill-fed and starving, and more than 3,500,000 (three and a-half millions) of homeless men and women sheltered.

10,941 women passed through our Rescue Homes (since

the commencement of our Rescue Work) 78 per cent. of whom were satisfactory.

9,853 men have been received into our Elevators. Only 13 per cent. have proved *unsatisfactory*.

1,197 ex-criminals have been received into our Home. 63 per cent. are satisfactory.

Can you get a little idea from these numbers, we wonder, of the heavenly value of £162,620?

From this point, we want you to consider minutely *our work for the past year*. For convenience, we shall divide it into three parts, as follows:—

THE CITY COLONY.	THE RESCUE WORK.	THE FARM COLONY.
Food and Shelter Depots. Elevator Workshops. Labour Bureaux. The Slum Work. Police Court and Prison- Gate Brigade. The Ex-prisoner's Home and Workshop. Criminal and General In- vestigations. The Match Factory.	The Rescue Homes. Women's Shelters and Metropolises. Midnight Rescue work in Piccadilly. Bureau for Lost and Miss- ing Friends. General Enquiry and Ad- vice Bureau. The Bookbinding and Knitting Factory. Various Industries and Institutions.	The Farm. The Market Garden. The Brickfields. The Dairy. The Nursery. The Poultry Farm. The Wharf and General Traffic. Carpentry and Various Industries.

An interesting section of the City Colony is the Shelters. We feel convinced that most of our leaders know what a Shelter is for, but Brigadier Lamb is so tenacious of his belief that most folks *don't* know, and a great many who once knew have forgotten, that we are fain to provide you with the following table, in which the "reason why" of the whole matter is set forth in a nut-shell:—

STATEMENT OF THE VARIOUS SHELTERS FOR MEN AND WOMEN.

PRICE.	NO. OF SHELTERS.	AMOUNT OF ACCOMMODATION.	NATURE OF ACCOMMODATION.	FOOD SUPPLIED.	CHARACTER OF MEN USING SHELTERS.
1d.	1	500	Comfortable seat in a warm building, large slice of bread, ample lavatory accommodation with hot and cold water and towels.	Soup, 1-2d; bread (6 ozs.), 1-3d.; jam or butter, 1-2d. Other varieties of good, wholesome food at low rates.	The lowest possible grade of society, homeless and destitute.
2d.	10	3,490	Bunk with seaweed mattress, pillow and covering, hot and cold water, towels, &c.	do. do.	A little improved and more likely to be raised, and in course of elevation.
3d.	1	100	Bunk with mattress and covering in a cubicle, like a ship's cabin; lavatory accommodation as in the 2d. shelter.	do. do.	A middle-class, securing privacy when they can afford it.
4d.	5	738	(a) Bunk similar to last class with food. (b) Separate bedstead. Lavatory accommodation.	(a) Roll (6 ozs.), pint of tea, coffee, or cocoa; both supper and breakfast. (b) Without food.	Better class, principally board-carriers, bill-distributors, and odd-job men.
4d. and 6d.	4	590	Separate bedsteads, reading and smoking rooms, bath, &c.	Food not included; can be had at cheap rates.	Gathered from the four preceding classes.
Total ...	21	5,418			

During last year these Shelters have provided accommodation for 1,290,338 men and women, at a net profit to the Scheme of £611 5s. 7d. The cash paid by the poor people for the food supplied has been £22,767 10s. 4d.

The elevator and workshops have dealt with 2,175 men. The work aimed at in this is of a two-fold character—*immediate* relief and temporary and more permanent help.

The "loss" shown in this particular department comes from the class of men who are with us less than a month. A man comes in, unfortunate, down in the very depths, perhaps; he is not able to do very much, but the little he can do we supply him with. He stays with us for a month

or six weeks, gets braced up, becomes strong and hopeful. He has been tided over a period of distress and difficulty—he looks out for himself, and off he goes to make his way in the world again. There are others, of course, who stay with us longer and whose work is more valuable, and as a matter of fact, the carpentering and mechanical sections, where skilled labor is employed, show a profit of £282 16s. 9d.

Out of the 2,175 out-of-works that we have dealt with, only 165 had to be dismissed for misconduct or being incompetent, *i. e.*, hopelessly lazy, and only 107 left dissatisfied with the work and discipline. The net loss on this branch has been about £960—equal to only 8:10 per man. The amount realized by the sale of goods manufactured amounts to over £27,000.

Three hundred ex-criminals have passed through our Argyll Square "Home." The work of reclaiming the criminal is particularly hopeful and encouraging—63 per cent. of those who come under our influence being satisfactory. This "Prison-Gate" work, including our Police Court work and General Investigation, which covers a wider area than we have space to go into at present, have cost the Scheme £764 15s. 8d.

The Labor Bureau will never, of course, be a paying concern. It is the harbor for all kind of storm-tossed out-of-works, 11,091 of which we registered this year.

"I'd love to help your work," a sweet little woman said to us once, "but you see though I get along very comfortably, the most I could spare would be an odd two-shilling piece or half-a-crown, and I declare, when I think of the thousands of people who need so much, it wouldn't seem worth sending." There are thousands of people up and down the kingdom who feel just so, and we commend to their special consideration the following statement—that eight shillings and tenpence, though it may look little to you, means food and warmth and bodily comfort, honest work and a chance of salvation for somebody—never mind how he got submerged!

Side by side with the foregoing figures we would like to place those of the country's expenses for paupers, convicts and lunatics. The total cost of the Poor Law for the past year was £8,847,678! (eight millions, eight hundred and forty-seven thousand, six hundred and seventy-eight), or an average of 6:1 per head. Nobody has been permanently benefited (except the officials).

THE COST OF CONVICTS HAS BEEN £167,000.

The local prison cost has amounted to £337,000.

Lunatics cost the country 9s. 2d. per week per head.

"You don't do anything with lunatics?" we remarked to the Brigadier. "We don't need to," he replied, "we give them God and hope." And then he went on to explain how that nine out of every ten lunatics in the pauper prisons have been driven there by continued and persistent so-called ill-luck. "Why," as one of our Shelter orderlies said to us once, "if you knew what it was to wake up morning after morning to the feeling that you're out of work, and go out hungry to wander the streets for it, knowing that your wife and children are starving at home, why I tell you it's enough to drive a fellow mad!" So it is, and, alas! so it does.

Commissioner Cadman and the Brigadier, and all the other officers of the Social Wing take it particularly hard that they have to pay Police and Poor Rates.

#### THE MATCH FACTORY.

Oh! if our friends and auxiliaries would only consider our many appeals to help us by buying our matches! We feel convinced that the £583 17s. 7d. we have to show on the wrong side of the balance-sheet is set down on the heavenly one under the head of, "Lack of thought and consideration, carelessness," etc. Again we urge our claims, or rather the claims of suffering humanity, upon you. But let us look on the bright side as well. Over 100 men, women



and girls have had regular work and good, fair wages for a year. And we are glad to say that some outside factories have raised their scale of wages since we opened our factory in the East End.

#### THE SLUM WORK.

Its aim and object is too well known to need explanation. In London alone 38 officers have been at work and this year 64,078 families have been visited 48,721 prayed with, 4,045 sick persons visited and nursed, 14,556 public-houses visited, at a cost of £1,558 5s. 4d. In the Provinces 40 officers have been at work in the same way as in London.

#### THE RESCUE WORK,

under the personal direction of Mrs. Booth, is a great and continually growing power. Indeed, we feel safe in saying that the Women's Social Work is in the front rank of its kind. During the year, 1,414 girls have passed through the Homes in London and the country. Of that number 1,157 have passed satisfactory. The permanently satisfactory cases, *i. e.*, those who have passed through the Homes and are doing well three years after, are 85 per cent. Sixty-one children have been sent to nurse-mothers.

We are sorry we have not the total amount earned by the girls themselves at the different Home industries, such as laundry work, plain sewing and text-making; nor yet the free-will contributions of old girls who have passed out of the Home to situations, etc.

In the Women's Shelters over 253 homeless women have been sheltered every night during the last twelve months. 121,370 meals have been sold, and £1,147 11s. 8½d. has been paid for food and shelter. From the London Hanbury Street Shelter, 61 women have been passed into Army Homes, 11 have been sent to other homes, 143 have been sent to situations, 37 have been restored to husbands and friends, and 985 meetings have been held with the women.

At the Midnight Work in Piccadilly 314 nights have been spent in the streets, and our officers have visited 2,938 public-houses and 105 brothels; have dealt with 2,547 in the streets and sent into Army Homes 40 women.

At the General Inquiry and Advice Bureau, 1,877 personal applications have been made for advice and help. 3,307 interviews have resulted and 816 persons have been admitted and definitely helped.

The Inquiry Department for Lost and Missing Friends is one of which much could be written, so interesting and far-reaching as it is in its different ramifications. During the year over 14,000 letters have been received and despatched, resulting in 12,500 interviews; 1,853 new cases have been undertaken, and 742 lost and missing friends have been found. Of the new cases, 177 were for affiliation, and we were successful in 136 of them.

And what we shall say of the Farm Colony? Though the total figures for the year are not yet to hand, we *can* say that this part of the Social Scheme is a great and ever-growing success. We might write pages about this particular department, but space forbids us. We can only say to our readers, be sure and look out for the Social Balance-sheet about to be published.

We have just given you the most cursory glance at the various operations at work in the Social Wing. Thus far the General's Scheme has been carried out.

" 'Darkest England' is my guide," said Brigadier Lamb, in course of our conversation with him. "It's the thing to stick to." As a matter of fact, we have faithfully stuck to the rules laid down in "Darkest England" in all our Social Work thus far. The result has been hundreds of men, women, and children of all grades and nationality have been helped mentally, physically, and spiritually; for we of the Army think that the only true success is that which benefits the soul, and the part of the year's work that our officers rejoice most over is the item which chronicles over

2,000 souls at the penitent-forms in our various "Social" meetings. That at least is clear "profit."

We have done our very utmost this year to help the work along, so have many of our friends, rich and poor, all over the land. Will you, we ask, do *your* best for us this coming year? Right away, even before the blessed Christmas Day dawns will you, out of what God has given you send us a Christmas present for His poor suffering ones, as a thank-offering, maybe, for the mercies granted you during the year that is now fast closing?

[NOTE.—We had to go to Press before the valuation of stocks, etc., was completed. The figures in this article are approximately correct, but they may not agree exactly with the Balance-sheet about to be published.]

#### HARVARD COLLEGE REPORT.

The annual report of President Eliot of Harvard College is always a volume of definite and important interest to persons engaged in education. It is accompanied by the reports of the heads of departments, which deserve, and sometimes receive, the careful study of persons engaged in similar occupations elsewhere.

The welcome given this report by the press of the country seems to be determined upon. The passages with regard to foot ball are cut out and considered as if they furnished the only subjects of education. The suggestions with regard to other points of education are so important that we make a few extracts. It is to be regretted that such suggestions cannot be brought before the public, or are not brought before the public, in some more popular form.

The understanding so happily accomplished between the University and Radcliffe College has been made public some months ago. The president's report adds the following suggestions :

The transactions above described obviously have great importance. In the first place they secure the future of Radcliffe College as an institution where the highest instruction and the most significant degrees will be accessible to women. Secondly, they indicate plainly that the direct influence of Harvard University on the education of women is to be exerted through a separate corporation having invested property and an establishment of its own, and exercising careful supervision over all women who seek instruction in arts and sciences from Harvard University teachers. Thirdly, it is obvious that such an alliance as has been made between Harvard University and Radcliffe College could be equally well made by the University with any separate college for men which might be established in Cambridge. As the University increases in numbers and in complexity of life and organization, it may well be that benevolent persons will desire to establish separate colleges for men with dormitories, dining-halls, chapels, laboratories, and reading-rooms of their own, but depending on the University for instruction, examinations, and degrees. For the creation of such detached and partially independent colleges, the alliance made between Radcliffe College and Harvard University may in the future serve as precedent and example.

Here is the text of the report referring to foot-ball :

The evils of the intercollegiate sports, as described in the President's report of last year, continue without real redress or diminution. In particular, the game of foot-ball grows worse and worse as regards foul and violent play, and the number and gravity of the injuries which the players suffer. It has become perfectly clear that the game as now played is unfit for college use. The rules of the game are at present such as to cause inevitably a large number of broken bones, sprains, and wrenches, even during trial or practice games played legitimately; and they also permit those who play with reckless violence or with shrewd violations of the rules to gain thereby great advantages. What is called the development of the game has steadily increased its risks, until

they have become unjustifiable. Naturally the public is losing faith in the sincerity of the professed desire of coaches, captains, and promoters to reform it.

It should be distinctly understood, however, that the players themselves have little real responsibility for the evils of the game. They are swayed by a tyrannical public opinion—partly ignorant, and partly barbarous—to the formation of which graduates and undergraduates, fathers, mothers, and sisters, leaders of society, and the veriest gamblers and rowdies all contribute. The state of mind of the spectators at a hard fought foot-ball match at Springfield, New York, or Philadelphia, cannot but suggest the query how far these assemblages differ at heart from the throngs which enjoy the prize fight, cock fight, or bull fight, or which in other centuries delighted in the sports of the Roman arena. Several fatal accidents have happened this year to school boys and college students on the foot-ball field; and in every strenuous game now played, whether for practice or in an intercollegiate or other competition, there is the ever present liability to death on the field.

It is often said that by employing more men to watch the players, with authority to punish instantly infractions of the rules, foul and vicious playing could be stopped. The sufficient answer to this suggestion is that a game which needs to be so watched is not fit for genuine sportsmen. Moreover, experience indicates that it would be hard to find trustworthy watchers. Extravagant expenditure for the teams throughout the season, and by the spectators at the principal games, continues to disgust the advocates of simple and rational manly sports.

Meanwhile it is to be observed that there is much wholesome physical exercise taken, and much genuine athletic sport enjoyed in the University, in ways wholly independent of these exaggerated intercollegiate games. The variety of the exercises and sports is always increasing. For two years past the class exercises on the floor of the gymnasium

have been very useful; and during the current year military drill has been introduced.

The athletic sports and exercises which commend themselves to sensible teachers and parents are those which can be used moderately and steadily in mature life. Such are gymnasium exercises, walking, running, rowing, sailing, riding, cycling, tennis, gunning, bowling, and fencing. The youthful expert in any of these sports and exercises will carry into his strenuous professional life a great source of enjoyment, and a real safeguard of health and of the invaluable capacity to endure without injury mental and moral stress. On the other hand, the games which demand so much practice and such severe training that the brain is temporarily dulled for all other use, or which require a combination of many individuals of like powers and tastes, or which contain as essential elements violent personal encounters, can have no direct application in the after life of professional or business men. Moreover, all games which require intense training for short periods present a serious physical and moral danger for the players,—the familiar danger of reaction when training stops. In education, therefore, it is the moderate and long-available exercises and sports which alone have real interest and value. The intense, highly competitive sports afford some stimulus for other and better things; but this stimulus is now too dearly bought.

The University maintains a veterinary school, being the only college in the country which does.

Every year makes it plainer that the health and safety of men, women, and children in civilized society is closely bound up with the welfare of the domestic animals. Every year also makes it plainer that a veterinary practitioner needs to be a man of large scientific attainments, excellent powers of observation, and well-trained judgment. To educate competent men thoroughly for this profession is a suitable function for the best universities of the country; but, inasmuch as veterinary education, like all other medical education, requires a costly provision of laboratories and hospitals, there

are but two ways in which adequate veterinary schools can be supported. These two ways are by state subsidies and by private endowment. Without either, adequate instruction for the veterinary profession cannot be maintained.

After trying for one year the experiment of employing one of the instructors who is also a physician to visit all students reported sick, the Corporation, on the 5th of February, came to the conclusion that it was expedient to employ an officer for this duty permanently, under the title of Medical Visitor. It was determined, however, that the Visitor should not practice professionally for money among the students of the University. His function is not disciplinary but purely friendly; he is to visit sick students, and to see that they have proper medical attendance, and are in all respects properly cared for. He is particularly charged to see that cases of contagious disease are either removed to hospitals or properly isolated. He is also expected to observe the sanitary condition of the buildings and rooms he visits, although he is not himself to make sanitary inspections. Dr. George W. Fitz was appointed Medical Visitor, having thoroughly commended himself for this function during the experimental period of one year. It is expressly understood that the Medical Visitor is not to interfere with the practice of the resident physicians among the students, and is to exercise no influence either in favor of or against any special school of medicine. He is, however, at liberty to give gratuitous advice about diet, sleep, exercise, and work, to students who ask it of him.

For three or four years past there had been an increase of disorder on Commencement Day, resulting from the improper use of refreshments provided by the several classes of Alumni in numerous rooms within the College Yard. It had become the practice to invite undergraduates, and even strangers, into the rooms occupied by the younger classes; and after the classes left their rooms to join the procession to the Dining Hall, the rooms were often invaded by disorderly persons having no connection whatever with the University. In

order to remedy these abuses, the President and Fellows, on the 5th of February, voted, "That hereafter no punches or distilled liquors shall be allowed in any College room on Class Day or Commencement Day. Every tenant of the College shall be held responsible for the observance of this rule in his own room, and he shall not allow the use of his room on those days by any class secretary, or other person or persons, without the previous written consent of the Bursar of the University, who shall not give his consent in any case until such class secretary or other person or persons shall have filed with him a written agreement that this rule shall be complied with." The several classes having loyally complied with this vote of the Corporation, the observance of Commencement Day on the 27th of June last was the most orderly and agreeable within the memory of any living graduate; and since the disturbances on Commencement Day in former generations—when the day was a public holiday, and a fair was held on Cambridge Common which always required the attendance of the sheriffs of Suffolk and Middlesex with their posses—were much greater than any that have been known to the present generation, it is probably true that the last Commencement Day was the most orderly ever known.

#### WASHINGTON'S BIRTHDAY.\*

Twelve years ago, Washington's Birthday was selected by the International Law and Order League as "Law and Order Day." Washington taught that morality (applied) is a necessary spring of popular government, and the constitution of the International League adds that the enforcement of law is essential to the perpetuity of free government. This means nothing more than that law should be a reality.

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\* By Clarence Greeley, General Agent of the International Law and Order League. Substance of a recent address in the First (Trin.) Congregational Church, Scituate, Mass.



The three strongest pillars of good government are Force, Character, and Religion; corresponding fairly well to the three relations, to his country, of Washington, mentioned in John Marshall's resolution: "First in war, first in peace, and first in the hearts of his countrymen."

I. "First in War."

I need not tell you about the Revolutionary War. The Chief Justice who administered the oath to Washington, for his second term, resided in this parish.

The American people have gained in military power since the Colonial Era, but have they gained in *men* like Washington? "These constitute a state." Armies do not. The Roman Republic had an army superior to any other on earth; but where is that republic today? In the language of the reformer Daniel, "Miry clay mixed with the iron." In spite of his military prestige, Uncle Sam may have to say with Elijah, a preacher-statesman under Ahab's government, "I am no better than my fathers."

II. "First in Peace."

This might mean first in science, industry, or character. Perhaps the greatest gain made by our country since Washington's time has been in man's mastery over nature. Washington might have survived his death-cold had it not been for the contemporary remedies,—vinegar and sage tea, bleeding and cantharides. But science will not save the Republic, if it sanctifies selfishness—the doctrine of the survival of the strong—unmodified by morals.

Washington was a successful planter, but he knew nothing of what we understand by a "captain of industry." Problems of finance were simple. The first bank in the United States dates from 1781. There were not over three banks in the United States while Washington was living; now there are more than three thousand. In 1776 Adam Smith, rather than Washington, was really "first in peace." He has had more influence on the world than Washington. This does not mean that Smith's opinions must be ours. He taught that corporations, in the nature of things, could not

succeed. But the industrial revolution of '76 was more important than the political revolution of '76.

It is doubtful if Washington could foresee the fact that under the name of political freedom or competition and legal equality, real slavery would exist, more profound than the system of black slavery, under which he lived, and which he deplored. He could hardly imagine that the saloon system would arise, due not merely to the nervous tension of a highly competitive age, but to the power to produce on a scale by him inconceivable. He could not look forward to the time when progress in industry would be seen to mean retrogression in self-employment. He could not anticipate the fact that one hundred and fifty years after his birth, Baltimore would be paying, without protest, a private corporation fifty cents per arc light, while Chicago, as a municipality, furnished the same kind of light at fifteen cents per arc light to its citizens.

If Washington was not first in science or industry, he stood in the first rank in character, with Joshua, Samuel, and Elijah. His words prove, whatever his theory, that he agreed with the old prophets and new economists, as well as with Plato and Aristotle, that morality in politics is not a "dream." While the story of the hatchet and the cherry tree was a fiction invented by Weems, it is nevertheless true. Washington was not only veracious, but true; true to that truth which lies at the foundation of all good government,—the brotherhood of man. But this was taught by some thirteen of the ancient Washingtons; and yet the republics, as well as the monarchies, of old fell to pieces.

III. Take Religion—a matter of the heart.

Said Washington, in his Farewell Address: "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports." We say, "God save the Commonwealth of Massachusetts;" but does religion really save the state? Mahomet arose among the Arabs; but Arabic civilization has disappeared. No more religious people ever lived than the Jews; but where, now,

is Judea? Religion has not the influence on the United States that it had in Arabia, Judea, or Spain.

If religion is to save us from lawlessness, we must enlarge our conception of religion. David as King of Israel was as really a shepherd as when, on Mt. Carmel, he protected Nabal's flocks. He did not desert them in the presence of the lion and the bear, as the Christian missionary abandoned his Armenian flock in the presence of England and Russia. The Lexow Committee was fearless before the tiger, but timid before the elephant.

Washington's calling was pastoral. For the sake of his flock he rejected the crown as Jesus did. In the interest of America, Washington denied the divine right of kings; in the interest of humanity Jesus denied the hereditary title of Israel to God's isolated favor.

Ministers of religion will not save our country unless we include among ministers George Washington, when he said: "All obstructions to the execution of the laws \* \* \* are of fatal tendency." If religion is to save the Republic, we religionists must be, like Samuel and Washington, lights of the world, not dark-lanterns, flashing out in one direction alone. So only can we, who live within a day's journey of Lexington and Concord, catch the spirit of those "embattled farmers" who "fired the shot heard round the world."

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"No service in itself is small,  
None great, though earth it fill;  
But that is small that seeks its own,  
And great, that seeks God's will."

# INTELLIGENCE.

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## LEND A HAND CLUBS.

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### MANASSAS INDUSTRIAL SCHOOL.

The Clubs and kind friends who, during the winter, have generously aided Miss Jenny Dean in her efforts for the Manassas Industrial School in Virginia will be sorry to learn that Howland Hall, the new building just completed, has been totally destroyed by fire. The fire originated in the efforts of the students to keep warm during the excessively cold weather of last week. No lives were lost, though several students were somewhat burned in their unavailing efforts to save the furniture, library, clothing and tools. Everything was lost. The building was insured for the cost of the timber, but there was no insurance on the contents, valued at certainly a thousand dollars. Not a book was saved from the library of the late General Mussey, which had been presented to the school by Mrs. Mussey.

The Manassas Industrial School owns a hundred acres of land at Manassas Junction, on the old battle field. The movement originated among the colored people of the vicinity. They have sacrificed much, and given generously of their scanty means to this school.

In October the school was opened with a larger list of pupils than could be accommodated. The principal, Professor

Clemens, an accomplished teacher with his wife and other competent instructors, have given their services free, hoping thereby to establish the school more firmly. Everything is going on as well as could be hoped for when this calamity came.

"My poor people have worked so hard," writes Jenny Dean, "I am heart-broken," and for once the courageous woman speaks despondingly. But the directors are facing the misfortune bravely. They will at once begin to rebuild Howland Hall, and hope to continue the school with little interruption. Money, clothing, bed and table linen, books and tools are very much needed.

A week before the death of Frederick Douglass, he made an appeal in the *Washington Star* in behalf of the Manassas School. It was the last work in which he was engaged. He says: "The land is there, the teachers are there, the needy people are there, unprovided with school facilities, and there are benevolent people all over this country who will, I am sure, feel it a privilege to contribute to erect a suitable building on the ground where stood the one destroyed by fire. Having contributed myself to the success of this institution, and believing in its utility, I do not hesitate to appeal to your benevolent readers to assist this Manassas school in this day of its disaster."

The *Washington Star* suggests that no more fitting memorial of Frederick Douglass can be made than for his friends to contribute to this school, and render it able to do the great work which the founders desire for it.

Good books for a library are needed, also tools for the carpentry department. The pupils lost all their clothing, and it would be a kind deed to send a box of clothing to replace what was burned. Boxes may be sent to Prof. Clemens, Manassas Industrial School, Manassas Junction, Prince William Co., Virginia.

Contributions of money may be sent to the Central Secretary of Lend a Hand Clubs, Mrs. Bernard Whitman, 3 Hamilton Place, Boston, Mass.

## REPORTS OF CLUBS.

## NEPONSET, MASS.

The annual meeting of the Young Ladies' Aid Society was held with our vice-president, seven members being present in the afternoon, and eight in the evening, when our annual supper was served.

Our membership consists of nine active and six honorary members: eighteen meetings have been held during the past year, the largest number present being nine, the smallest two, and the average attendance four. Five hundred and thirty-two articles of clothing have been given away, \$47.77 in money, and we have a balance on hand of \$103.

Three barrels have been sent, one to Baptist Mission on Hanover Street; one to Epworth University Settlement on Hull Street, and one to the Ruggles Street relief committee.

There have been increased demands for local work owing to the general hard times, and in some cases money has been loaned to be repaid when circumstances will permit.

## COLUMBIA, S. C.

On Tuesday evening Miss Sarah P. Brigham of the Lend-a-Hand Book Mission, Boston, made a most interesting report of the work of this beneficent mission before the Columbia Union for Practical Progress. Lend-a-Hand Clubs will be formed from Boston in all the important centres, extending through South Carolina.

The aim of this organization is to give good reading to the poor, and it is accomplishing its end admirably.

Miss Brigham is delighted with the life and good works manifested by the branch she established a year ago in connection with a Union for Practical Progress. There are also Clubs formed in Greenville and Rock Hill.

From Columbia Miss Brigham goes to Georgia. Augusta, Atlanta, Macon and Savannah are her objective points.

She will carry letters from the president of the U. P. P. and other interested citizens to prominent Georgians, and will doubtless be greatly aided by these in establishing her excellent Lend-a-Hand Clubs.

## SAN FRANCISCO, CAL.

The Hale Club is improving finely and is one of our best clubs. We shall tell them to write to you as you requested.

We think that we can give you a pretty good idea of the "Little Jim Fund." This was a fund started by the *Examiner*, one of San Francisco's daily papers, for the Incurable Ward of the Children's Hospital. All persons who wished could give a dollar to the fund, which would help to make the poor, sick children happy. Those who gave money received a little badge, in the shape of a bear, with a red cross on the breast, for every dollar. About \$12,000 was raised towards the "Little Jim Fund."

## SAN FRANCISCO, CAL.

I am deep in Boys' Club work: living in a little home across the way from our Club House, and being intimate indeed with my very dear boys. Our club is really something quite out of the ordinary. We are so fortunate in our workers; thirty-four devoted young men and women give their time, almost without an absence, to furthering this work, and these workers are really drawn from the younger artistic set; modern young men and women travelled, accomplished, keenly appreciative of things artistic, which, I feel, more than all else, bodes well for our boys. We have come to that point when we can find ten boys in whom we are to trust the welfare of their Club; who will undertake the management of house and grounds, of finance, of correspondence. Devoted as we are, to furthering the work, you can see how much faith we have in asking these little fellows to assume so great responsibilities under our guidance.

We are on the eve of a wondrous change; a sweet, beloved woman, has seen fit to place us under her goodly

protection, and with five years rental guaranteed, we are to occupy a roomy, spacious old mansion. About it are beautiful old-fashioned grounds, with aged shrubs and trees. We are to build a gymnasium, drill-hall and auditorium in the rear, with printing-office, carpenter-shop, and room for the Coöperative Society adjoining. The change opens a world of possibilities; a permanent reading-room, a library of good things; indeed we are taking a step, at once stupendous and necessitating redoubled efforts. We are to start a coöperative wood-yard, soup kitchen, and many things that will help some of our boys whose road is hard and beset with almost insurmountable temptations. The New Year is indeed happy and bright; the enthusiasm of our little fellows at the prospects is repaying for all our labors.

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## WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.

CALL FOR THE THIRD BIENNIAL CONVENTION.

THE W. C. T. U. TEMPLE, }  
CHICAGO, JANUARY 1, 1895. }

*To the White Ribbon Women in Every Land:*

BELoved COMRADES: The Women's Temperance Crusade has progressed beyond our fondest hopes; it is now a matter of fact that in no large city or town on the globe will the traveler fail to find a group of wives and mothers united in a systematic effort to conserve all that is highest and most holy in the home, and to diminish the power of those malign forces that threaten its perpetuity and peace. The Polyglot Petition has already wrought its most helpful work by serving as a bond of unity among these widely severed circles. It has carried the arrest of thought to uncounted millions of well disposed men and women, and its



earnest plea for the abolition of the liquor traffic, the opium trade, and the traffic in the purity of the mother-sex, has penetrated the thought, affections and purposes of a larger number of human beings scattered over a wider area than has ever been wrought by any single effort heretofore put forth by women. The preventive, educational, evangelistic, social, and legal work involved in the "Do-Everything" policy of the White-Ribbon movement is understood and practiced by all these groups, which include not fewer than half a million members in all parts of the world. In this enumeration we count the active members, who are women; the honorary members, who are men, and the army of young people and children who march behind the banner inscribed, "For God and Home and Every Land."

The fact that this movement stands for no sectarianism in religion, and is formed to conserve the interests of the masses rather than of the classes, has endeared it alike to Protestant and Catholic and to wage-workers as well as women everywhere. The noontide hour of prayer has now been adopted by many great societies of religious and philanthropic workers as a time of united gratitude and spiritual uplift, by means of which not only is a channel opened for the incoming of the Divine Power, but the hearts of the workers are drawn toward each other in unity of inspiration. Thoughts are things and prayers are purposes. The invisible is the only real world. The powers that be are the powers unseen; the harmonization of the world in which we seem to dwell is only possible as our spirits become attuned to the angelic song of "Peace on earth, good will to men," in the real world of which Christ said, "If it were not so, I would have told you." In this spirit and in defence of these principles, we call on any and all who feel "the tie that binds our hearts in Christian love" to meet us in London, "the heart of the world," on June 14-21, in Queen's Hall and Exeter Hall, that we may concert measures that will by the blessing of God give a stronger impetus than any heretofore realized for the working out of home protection

in the customs, the laws and the politics of the lands in which we live.

Article VII. of our Constitution reads :

"The Biennial Meeting shall be composed of the Executive Committee, National Secretaries and Treasurers; the World's Superintendents of Departments; the Editors and Publisher of the Official Organ, and one delegate from every one thousand members of affiliated National Unions."

The British Women's Association will hold its meetings contemporaneously with our own, and all philanthropic societies sympathetically inclined toward the principles we represent are warmly invited to send fraternal delegates.

On Friday, June 14, at Memorial Hall, Farringdon St., London, the Executive Committee of the National B. W. T. A. will hold its first session, and on Saturday, June 15, the Executive of the World's W. C. T. U. will meet. On Sunday, June 16, a prominent preacher will be secured for a morning service at Exeter Hall, and a women's meeting with none but women speakers will be held in the afternoon, these Sunday services to be participated in jointly by the World's W. C. T. U. and the National B. W. T. A. On June 17 and 18 (Monday and Tuesday) will be held the all-day session of the B. W. T. A. Council and on Wednesday the 19th the all-day convention of the World's W. C. T. U. *To this meeting on the 19th we especially urge all Temperance, Women's, Purity, and Labor organizations to send fraternal delegates.* On Thursday, the 20th, the Executive of the National B. W. T. A. will hold its final session, and on Friday the 21st the World's W. C. T. U. will meet in the Executive Committee.

The annual meeting of the British Women's Temperance Association will be presided over by its president, Lady Henry Somerset, and Miss Frances E. Willard will preside at all sessions of the World's W. C. T. U. convention. The leading Temperance speakers of England and America will be on the programme, and distinguished leaders from the Woman's Christian Temperance Unions of Canada, Aus-

tralasia, South Africa, India, China, Japan, and the Hawaiian Republic will be represented; also those of Scandinavia and many other European countries.

That we may realize that "preparation of the heart," which is from God alone, we ask all the home people who have cast in their lot with us to meet in their local Unions on Saturday, May 18th and observe the Day of Prayer, holding an afternoon prayer meeting and evening mass meeting, and if possible, arranging for a Union Sunday service on the following day, May 19th; or, if this cannot be brought about, a sermon from each pastor who will help us by preaching on Woman's work for the Protection of the Home.

And now, may each and every one of us be able to say in the power of the Spirit, "the Lord hath not given me the spirit of fear but of power and of love and of a sound mind."

Your true yokefellows,

FRANCES E. WILLARD, *President*.

ISABEL SOMERSET, *Vice-President at large*.

ANNA A. GORDON, *Assistant Secretary*.

ELLA F. M. WILLIAMS, *Treasurer*.

#### APPLIED ETHICS.

The managers of the School of Applied Ethics have arranged to hold a Session in Washington, D. C., under the auspices of Columbian University.

The School has held three Summer Sessions at Plymouth, Mass., which have attracted wide attention and been attended by clergymen of different denominations, college instructors, teachers, and students, from various parts of the country.

The first Winter Session began with a public meeting Wednesday, February 13th, 4.15 p. m., in Columbian University Hall, Washington, D. C.

The meetings after March 1st are as follows:

*Tuesday, March 5th.* Prof. H. C. Adams, University of Michigan.--"Evolution of the Labor and the Monopoly

Problems." To be followed by a Conference. Prof. Sidney Sherwood, Johns Hopkins University, will preside.

*Wednesday, March 6th.* Prof. H. C. Adams.—“Socialism as a Social Theory.” To be followed by a Conference. Prof. Lester F. Ward, National Museum, will preside.

*Thursday, March 7th.* Prof. H. C. Adams.—“Proposed Solutions of the Industrial Problem.” To be followed by a Conference. Prof. L. D. Lodge, Columbian University, will preside.

*Tuesday, March 12th.* Hon. Carroll D. Wright, Commissioner of Labor.—“The Function of Government in the Solution of the Labor Problem.” To be followed by a Conference. Senator Platt, of Conn., will preside.

*Wednesday, March 13th.* Prof. E. J. James, University of Pennsylvania.—“The Duties of Citizenship.” To be followed by a Conference. Dr. John M. Gregory, Chairman of the Civic Centre, will preside.

*Thursday, March 14th.* Dr. E. R. L. Gould, Johns Hopkins University.—“The Liquor Problem; Its Scientific Treatment.” To be followed by a Conference. Dr. C. A. Crampton, Chemist of Internal Revenue Department; Rev. R. H. McKim will preside, and others will take part.

#### CONFERENCE ON THE RELATION OF EDUCATION TO SOCIAL PROBLEMS.

*Tuesday, March 19th.* Conference: “The Relation of the University to the Labor Question.” Right Rev. Bishop Keane, Rector Catholic University, will preside.

*Wednesday, March 20th.* Conference: “The Relation of Industrial Schools to the Labor Question.” James MacAlister, President Drexel Institute, Philadelphia, will preside.

*Thursday, March 21st.* Conference: “The Relation of the Public Schools to the Industrial Problem.” Samuel T. Dutton, Superintendent Public Schools, Brookline, Mass., will preside.

Among those who have consented to take part in the Educational Conferences are Rt. Rev. Bishop Keane, Rector of the Catholic University; Hon. Wm. T. Harris, Commissioner of Education; President James MacAlister, Drexel Institute, Philadelphia; Dr. W. N. Hailman, Superintendent Indian Schools; Samuel T. Dutton, Superintendent Public Schools, Brookline, Mass.; Dr. L. R. Klemm, Bureau of Education, Washington, D. C.; and Major J. W. Powell.

THE STRUGGLE OF THE MODERN CHURCH WITH THE  
LABOR QUESTION.

*Tuesday, March 26th.* Mr. John Graham Brooks, Cambridge, Mass.—“The Roman Catholic Church and the Labor Question.” To be followed by a Conference. Dr. Thomas O’Gorman, of the Catholic University, will preside.

*Wednesday, March 27th.* Mr. John Graham Brooks.—“The Protestant Church and the Labor Question.” To be followed by a Conference. Rev. Stephen M. Newman will preside. Rev. Teunis S. Hamlin, Rev. Chas. A. Stakely and others will take part.

*Thursday, March 28th.* Mr. Wm. M. Salter, Philadelphia.—“Moral Forces in dealing with the Labor Problem.” To be followed by a Conference. Prof. Otis T. Mason, National Museum, will preside.

There has been organized in New York, the Federation of East Side Workers. The purpose of this Federation is to bring together in active co-operation all the church, charitable, and philanthropic workers whose labors are directed to that section of the city east of Broadway and south of Fourteenth Street. The Federation of East Side Workers indorses the report of the Tenement-House Commission. This indorsement is given with a comprehensive knowledge of the needs of the tenement-house districts, and of the practical value of the remedies suggested by the Tenement-House Commission.

## PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D.      -      -      -      -      -      Editor in Chief.  
JOHN STILMAN SMITH,      -      -      -      -      -      Business Manager.

The publishers of the LEND A HAND MAGAZINE are about making some important changes in their business management, and take this opportunity to offer to Libraries a complete set of this Magazine at a large reduction from the published price.

No more valuable books of reference, on all questions relating to charities and reforms, are published, and a complete set would be an important acquisition to any library.

The published price for the fifteen volumes to date is \$30.00. We offer the balance of the edition, consisting of but a few sets, for \$15.00, bound in half American Russia, cloth sides.

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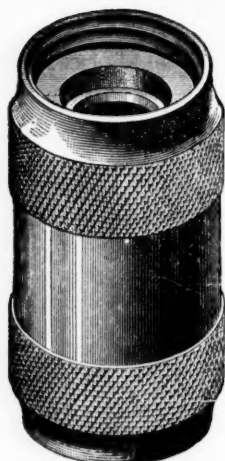
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